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Letters to Edward Gibbon, Esq. Author of the History of the Decline, and Fall, of the Roman Empire. By George Travis, A.M. 8vo. Second Edition. 5s. Rivington.

THIS is a learned and elaborate defence of the celebrated passage in 1 John v. 7: 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.'

It was occasioned by the following note in Mr. Gibbon's second volume of the History of the Decline and Fall of the Roman Empire:

"The three witnesses (1 John v. 7.) have been established in our Greek Testaments by the prudence of Erasmus; the honest bigotry of the Complutensian editors; the typographical fraud, or error, of Robert Stephens, in placing a crotchet; and the deliberate falsehood, or strange misapprehension of Theodore Beza."

In the first Letter, our author endeavours to shew, that this charge against the Complutensian editors, Robert Stephens, and Beza, 'is not warranted by fact, and cannot be supported in argument.'

As to Erasmus, he says, 'His conduct betrays, at least, great weakness. If he was really possessed of five ancient manuscripts, in which this verse had no place, and had thought it his duty to expel it accordingly from his two former editions [in 1516, and 1519] he ought not to have restored it in his third edition [in 1522] upon the authority of a single MS. only.—Either he could not produce the five MSS. in which he had alleged the verse to be omitted; or he had other authorities, much superior to the testimony of a single MS. for replacing the verse, which he was not, however, ingenuous enough to acknowledge.'

This, and what follows, seems to be too severe a censure upon the conduct of Erasmus. We see no great impropriety in giving way to the zeal of his opponents, on the authority of a single manuscript. The text was admitted; but it was admitted as a doubtful reading; and its authenticity was left to be determined by more manuscripts, and a farther investigation.

‘Veruntamen, says Erasmus, ne quid dissimulem, repertus est apud Anglos Graecus codex unus, in quo habetur quod in vulgatis deest.—Ex hoc igitur codice Britannico reposuimus quod in nostris dicebatur deesse, ne cui sit causa calumniandi.’

Surely the conduct of Erasmus, in this instance, does not deserve to be called ‘mean,’ or ‘grossly disingenuous.’

Though we do not by any means join with Mr. Gibbon in the censure of Robert Stephens, yet it may not be improper to observe, that he is not the first who supposed there was a mistake or misrepresentation with regard to this passage, in Stephens’s Greek Testament.

F. Simon (who may be supposed to have been well acquainted with the Greek MSS. in France) makes the following remark :

‘ Since we are come to Greek manuscripts, it will not be amiss to make this observation, that there is an apparent fault in the printing of this place, in the fair Greek edition of the New Testament of Robert Stephens; the semicircle or hook, that shews how it should be read, is placed after $\epsilon\nu\tau\omega\pi\gamma\alpha\nu\omega$; whereas it ought to be put immediately before $\epsilon\nu\tau\eta\gamma\eta$; insomuch that all these words $\epsilon\nu\tau\omega\pi\gamma\alpha\nu\omega$, ὁ Πατηρ, ὁ Λογος, καὶ τὸ ἄγιον Πνευμα· καὶ ἡτοι οἱ τετοις ἐν εἰσι. Καὶ τέτοις εἰσιν οἱ μαρτυρεύντες, were not in the seven copies that are quoted in the margin of this edition. Lucas Brugensis has already made this conjecture; for he durst not avouch that this verse is entire in all Robert Stephens’s Greek manuscripts, without the words $\epsilon\nu\tau\omega\pi\gamma\alpha\nu\omega$. Therefore having observed this, he subjoins, “ Si tamen semicirculus, lectionis designans terminum, suo loco sit collocatus:” “ provided the semicircle, which denotes the end of the reading, be inserted in its proper place.” Indeed it is difficult to find Greek MSS. in which these words are expressed. They are not found in any of those of the king’s library, that I have consulted.’

In the second Letter our author proceeds to establish the authenticity of the verse itself, by testimonies of different kinds, all antecedent, in point of time, to the days of any of the editors here mentioned; by proofs, commencing with the age of Erasmus, and ascending from thence to that of the apostles.

These

These testimonies are those of Laurentius Valla, Nicholas de Lyra, St. Thomas, Durandus, Lombard, Rupert, St. Bernard, Radulphus Ardens, Hugo Victorinus, Scotus, Walafrid Strabo, Anbert, Etherius, Beatus, Cassiodorus, Fulgentius, [A. D. 508,] Vigilius Tapsensis, [484,] Eucherius, [434,] Jerome, [378,] St. Austin, [396,] Marcus Celedensis, [one of Jerom's correspondents,] Phæbadius, [359], Cyprian, [248] Tertullian, [192.]

To the evidence, furnished by these writers, the author subjoins the testimony of councils, and other collective bodies of men.

With regard to the preceding testimonies it may be said, that the authority of writers, or even manuscripts, of a thousand or thirteen hundred years antiquity, is fallacious; because the verse in question, supposing it to be an interpolation, was most probably inserted in *some* copies of St. John's Epistle, in the fourth or fifth century, by some orthodox zealot *.

In treating of Jerome's testimony, our author says:

‘ When the pious Jerome, who died A. D. 420, had completed that great work of correcting the Latin version of the Old, and settling the text of the New Testament, which he undertook at the request of pope Damasus, he closed the arduous task with the solemn protestation, that in revising the New Testament he had adhered entirely to the Greek MSS. “ Novum Testamentum Græcæ fidei reddidi.” And in Jerome's Testament, this verse of St. John is read without any doubt of its authenticity.’

The learned author supposes that Jerome translated all the New Testament. But how is this to be proved? Jerome indeed says, ‘ Novum Testamentum Græcæ fidei reddidi.’ But it is most probable, that Jerome's translation was not so extensive. Jerome wrote his Catalogue of Ecclesiastical Writers, in which these words occur, in the year 392. Yet St. Austin, in a letter to him, which could not be written earlier than 395, after he was bishop of Hippo, returns him thanks for translating ‘ Evangelium ex Graeco;’ and Jerom in answer, styles his work, ‘ Novi Testamenti emendatio †.’ We, therefore, cannot conclude from the words Novum Testamentum, or the corresponding Greek in Jerome's Catalogue, Κατά Διαρρήν, that he translated the apostolical epistles, or corrected the ancient Latin version of the whole New Testament.

But granting that he did, where shall we find this translation or emendation? Mr. Travis tells us, page 93, ‘ Jerome

* Arius was condemned in the Nicene Council, A. D. 325.

† Hieron. Oper. ii. 336. 334. edit. 1565.

was the author of that translation of the Bible, which is now called the vulgar Latin or the Vulgate: in which translation this verse has always had a place.'

Erasmus places this translation among the lost works of Jerome, and says, 'Novum Testamentum Græcæ fidei reddit; qui labor, si extaret, aut non fuisset nobis eâdem in re laborandum, aut certè illius studio plurimùm fuissimus adjuti.' And in his commentary on the words 'Evangelium ex Græco,' he says: 'Hieronymus dicit se castigasse magis sensum quâm verba, quanquam nec illum habemus castigationem.'

Poole, in the Preface to his *Synopsis*, speaks of the Vulgate in the following terms:

'Vulgata Latina versio, eadem sc̄re quæ Hieronymi, sed variè immutata atque interpolata, et decreto Romani pontificis firmata; quam alii miris laudibus extollunt; nec alii minùs vituperant; alii verò eam sacrum texum modò optimè, modò etiam pessimè, plerumque verò mediocriter, reddere sentiunt.' p. iv.

It may be observed, that neither Bellarmine nor F. Labb , include a translation or castigation of the New Testament among the works of Jerome. What Cave says upon this subject, seems to be the real truth. 'Quicquid ex iis [libris] extat in Vulgatis Bibliis conservatur, cum antiquâ versione Latinâ ex Græco facta, permixtum ac confusum; adeo ut quænam sint Hieronymi, quænam antiquæ versionis, vix ac ne vix dignosci queat*.'

If we likewise consider the various corruptions, which this Latin translation has undergone in later ages, we cannot by any means agree with our author in believing, that we have at present Jerome's version of the text in dispute.

One of the most important testimonies which the writings of Jerome afford, is the following passage in a preface to the canonical Epistles, which passes under his name.

'Est prima earum una Jacobi, Petri duæ, Johannis tres, & Judæ una, Quæ si, ut ab eis digestæ sunt, ita quoque ab interpretibus fideliter in Latinum verterentur eloquium, nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret; illo præcipuè loco, ubi de Unitate Trinitatis in primâ Johannis epistolâ positum legimus. In quâ etiam ab infidelibus translatoribus multum erratum esse à fidei veritate compemus; trium tantummodo vocabula, hoc est, Aquæ, Sanguinis, & Spiritus, in suâ editione ponentibus; & Patris, Verbiq[ue] ac Spiritus testimonium omittentibus, in quo maximè & fides catholica robatur, et Patris, ac Filii, ac Spiritus una divinitatis substantia comprobatur †.'

* Cave, Hist. Literaria. Vide Apparat. Biblic. by F. Lamy, lib. ii. cap. 8.

† Hieronymi Divina Bibliotheca per Martianay, edit. Par. 1693. p. 1647.

There are several circumstances in this preface, which though they do not absolutely prove that it is a forgery, have at least a *suspicious* appearance. We shall mention one or two. The preference, which is ascribed so *carefully* and *officially* to St. Peter, *seems* as if it came from the pen of an advocate for the supremacy of the Roman pontiff.—The author of the preface vehemently excludes against the infideles *translatores*, and says, that by the verse in question, ‘*maxime fides catholica robatur.*’ Yet ‘the pious Jerome’ never fully or *explicitly* appeals to this important text, in any part of his works! This, we will venture to say, is *unaccountable*. It may also be presumed, that if St. Jerome thought this passage the strongest confirmation of the Catholic faith, it would have been constantly cited by the Trinitarians. But it is not.

The earliest testimony which our author produces, and indeed the earliest which can be produced, is that of Tertullian.

‘In those days, says Mr. Travis*, arose in Asia, the heretic Praxeas, who maintained, that there was no plurality of persons in the godhead; but that the Father suffered on the cross. Against the opinions of this man Tertullian wrote a treatise, in the twenty-fifth chapter of which, he thus alleges this passage of St. John. “The connection of the Father in the Son, and of the Son in the Holy Ghost, makes a unity of these three, one with another, *which three are one.*” The Latin is, “*qui tres unum sunt:*” a literal quotation of the verse in question. And the testimony of Tertullian, seems to carry irresistible conviction with it to every unprejudiced mind, not only from its proximity to the age of the apostles, but because he testifies, that in those times, their authentic epistles were actually read to the churches, not through the medium of the Latin, or of any other translation, but in the original Greek, to which originals Tertullian himself directly appeals*.’

This testimony of Tertullian, when viewed in the original, does not seem to carry that irresistible conviction with it which our author apprehends. ‘*Ita connexus, says that father, Patris in Filio, & Filii in Paracleto, tres efficit cohærentes, alterum ex altero, qui tres unum sunt, non unus. Quamodò dictum est, ego & Pater unus sumus.* †.’ The passage to which he here very manifestly refers, is John x. 30, *εγώ καὶ ὁ Πατήρ εἰς εσμεν*, ‘I and my father are one.’ This, he observes, is asserted in Scripture, ‘dictum est.’ If the former words, ‘*qui tres unum sunt,*’ had been in St. John’s Epistle, Tertullian would undoubtedly have appealed to his authority. But he does not; nay, so far from it, he uses very different

* Tertull. de Præscript. Hæret. c. 36. Monog. c. 11.

† Edit. Rigaltii, 1675. p. 515.

terms, namely, ‘ filius and paracletus.’ We are therefore inclined to think, that Tertullian took his form of expression ‘ unum sicut,’ from *ἐν εστιν*, in the verse above cited ; and that he might have expressed himself as he has done, if the controverted passage in St. John’s Epistle had never existed.

It is very certain, that both the Greek and Latin writers interpreted the eighth verse, in a mystical sense, of the Trinity, understanding by the spirit, God the Father ; by the blood, the Son ; and by water, the Holy Ghost. It is, therefore, most probable, that the passages in St. Cyprian, St. Austin, and others, which by some are thought to be quotations from the seventh verse, are, in reality, nothing more than glosses on the eighth.

Our author having alleged and enforced all the foregoing testimonies, proceeds to examine the most material objections which have been urged against the originality of this verse, and to his examination superadds some reflections, which seem to arise from an attentive consideration of the whole subject.

Sandius, M. Simon, and Mr. Emlyn, among the more early opponents of this verse ; and Dr. Benson, sir Isaac Newton, Mr. Griesbach, and Mr. Bowyer, among its more modern adversaries, seem to have been the most diffuse in the variety of their remarks, and the most determined in their opposition. But as the four last mentioned writers have collected, into one point of view, all, or nearly all, the objections that have at any time been urged against the originality of the verse in question ; and as their works are more generally known than those of Sandius, Simon, or Emlyn, this learned writer considers them as speaking the sense of their fellow-advocates, and states their objections in their own words.

In this part of his work, and indeed in every other, our author displays indefatigable industry, extensive reading, and uncommon acuteness, in maintaining his hypothesis.

Yet, notwithstanding all that he has advanced, when it is considered that this verse does not exist in the best and most ancient manuscripts ; and that it does not appear to have been *fairly* and *expressly* quoted by any Greek or Latin writer in the four first centuries of the church, in their warm disputes with the Arians and other ancient Antitrinitarians, the discerning reader will still perhaps entertain his doubts, and be rather pleased with the learning and ingenuity of this able writer, than convinced by his arguments.

Travels in the Two Sicilies, by Henry Swinburne, Esq. (Continued, from Page 87.)

DURING a respite from rain, Mr. Swinburne made some excursions from Palermo into the neighbouring country; and the sanctuary of St. Rosalia, the peculiar patroness of the city, was the first place he visited. It stands on Monte Pellegrino, anciently Ercta, which, about a mile from the gates, rises abruptly, quite detached from all other mountains. Towards the close of the first Punic war, to preserve a free communication with the sea, this mountain was fortified by Hamilcar Barcas, who maintained the post for five years, notwithstanding the success of his enemies against all the other Carthaginian generals.

To facilitate the approach to the saint's grotto, a road has been made up the side of the mountain; for defraying the execution of which work, a tax was levied upon meat by the senate of Palermo. The sanctuary is a spacious cavern, having its entrance closed with a convent and portico. It is so full of springs, that leaden pipes are laid along the roof to catch the drops and convey them into a cistern. A rich altar is erected over the marble effigy of the saint, which, lying at full length, is covered with a silver vest, the gift of his present Catholic majesty.

The traveller's second day's route lay along the shore, towards the East, through a rich well-inclosed plain, bounded by very high mountains. The little river Ammiraglio, anciently Orethus, on the banks of which Metellus defeated the Carthaginians, has worn its way deep into the stony stratum under the vegetable covering. This stream flows through pastures and orchards, which, even in December, display a lively prospect of young corn, pulse, and the rich foliage of a variety of ever-green fruit-trees.

Continuing his route, Mr. Swinburne rode about ten miles by the edge of the bay, between hedges of aloe and Indian fig. On the waste, asparagus, oleander, palmæ Christi; and palmetto, or dwarf-palm, over-run the surface of the ground. The road rises gradually to La Bagaria, a hill covered with villas belonging to the nobility. Those houses are built with a coarse porous breccia, of a dusky yellow cast, which is extremely unfit for the purposes of ornamental architecture, as it moulders away by being exposed to wind and rain. The first of the villas is built in an agreeable taste, and the ornaments are chaste and light; but the second, or that of Palagonia, is represented as extremely dissimilar.

‘ To this extraordinary place, says Mr. Swinburne, the traveller is admitted through a huge gate, on the plinth of which are fixed six colossal white-washed statues of hussards or halberdiers, to dispute the entrance of an avenue three hundred yards long, not of cypresses, elms, or orange-trees, but of monsters.

‘ On each hand is a parapet wall loaded with more horrible figures than were ever raised by Armida and all the enchanters of Ariosto. Busts of punchinellos and harlequins, with snakes twisted round them; the heads of dwarfs with huge periwigs, of asses and horses with laced cravats and ruffs, compose the lower range of this gallery, and at intervals of ten yards are clustered pillars, supporting curious groups of figures; some are musicians, other pygmies, opera heroes, old women grinning, lions and other beasts, seated at tables with napkins under their chins, eating oysters; princesses with feathers and furbelows, ostriches in hoops, and cats in boots. In short, more unaccountable mixtures of company, and unnatural representations of creatures than I had patience to note, or memory to record. They are luckily all made of so soft and perishable a stone, that we need be under no apprehensions of this collection passing to posterity as a monument of the taste of the eighteenth century. Many enormous noses and preposterous limbs have already crumbled to dust. The stone-cutters that made these figures, though they could barely trace out a resemblance of the human form, have shewn great dexterity in carving curls, foliage, and flounces out of such coarse materials.

‘ This avenue of Pandæmonium brought me to a circular court before the house, crowded with stone and marble beings, not to be found in any books of zoölogy. Men, monsters, and animals line the battlements of the mansion, and stand so thick, and in such menacing attitudes, that it would not be safe to approach in a windy day. The walls are cased with basso relievos, masks, medallions, scriptural subjects, heathen gods, emperors, and posture-masters: some of the sculpture is in a good style, copied from the antique, but the greatest part consists of such figures as we meet with in Dutch fairs representing the seasons and elements.

‘ Within doors the same sort of company presents itself, but the proprietor has for some years past abandoned this wonderful abode, and many of its beauties feel the fatal effects of his absence. The cielings of the rooms are of looking-glass; the walls lined with china and Delf baubles, monkes hold up the curtains, horses mount guard, and devils wait at the foot of the stairs. The ball room remains imperfect, though intended for the chef d’œuvre; round it runs a marble bench, which upon examination I found to contain a great number of night tables.’

In a subsequent route our author visited the spot where formerly stood the city of Egesta or Segesta, founded by the Trojans.

jans. He informs us, that nothing could be more judiciously chosen than the situation of this place.

‘ It lay, says he, upon a ridge of hills gently sloping towards the northern aspect, sheltered on the southern and eastern quarters by high rocky eminences, at the foot of which two roaring brooks winded their course and embraced the city. While Segesta was in a flourishing state, its environs populous, and well cultivated, the aspect of the country must have been delightful; the pestilential suffocating blasts, that rush over the seas from the hot sands of Africa, could not reach this protected vale, while the wholesome north wind had free admittance to refresh and purify the atmosphere.

‘ The walls appear in many places. The emporium was at the mouth of the river, near the spot where Castelamare now stands. Segesta had the advantage of hot mineral waters within its district, which are still used for medical purposes. The form of its theatre is discernible, some cisterns and foundations of houses occur along the declivity. On the brow of a lofty rock impending perpendicularly over the river, and at the eastern extremity of the city, is to be seen a most noble well-preserved monument of ancient magnificence; on this bold cliff rises a Doric temple of thirty-six columns, all, except one, perfectly entire; the damaged column suffered with part of the pediment by a stroke of lightning. This edifice is a parallelogram, of 162 feet by 66. The colonnade stands upon one common plinth, or range of stone, which is cut through, as for an entrance, at the last intercolumniations of each flank. In the fronts it is so between all the pillars; within, at every intercolumniation a recess of half a diameter is left as a niche for a statue, or an altar; the columns are of a longer proportion than those of Pæstum, and therefore I suppose this temple is of a later date; they taper very much, being six feet in diameter below, and four only at top, without any well in the middle; they have no base, but there is a groove near their bottom, in which it appears that there has been a metal rim fixed with nails; it is probable that the architects of ages subsequent to its foundation, being desirous of accommodating this old Doric style to their customary rules for expressing that order, had fastened a brass base round each column. The capitals are simple, but the denticles and drops of the entablature have a more modern appearance than those of the Pæstan ruins. The architrave is built with one large upright stone over the center of the column between two very long flat ones that reach from one capital to the other. The frieze and architrave are entire all round, and, except in the pediments, so is the cornice. There is no inner wall or cella, nor any vestige of a roof; hence, some observers have concluded that this building was never finished, and was, perhaps, the very temple which the Segestans obtained leave from Tiberius Cæsar to erect; but unless

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that people followed scrupulously the rules and proportions handed down to them by their ancestors, without adopting the variations introduced into the art by modern architects, the style of this temple marks an earlier period than the æra of the Cæsars. As roofs are generally composed of timber, lead, copper, tiles or slates, it is easy to conceive how such materials may have been purloined or destroyed, though the solidity of the columns have resisted all attacks of time and foes.

‘ The pediments are much injured ; the northern aspect is corroded by the weather ; the stone being a porous grey marine concretion. The clear colour and majestic disposition of so many columns, on which light and shade are cast in various directions, and the insulated situation of so grand a building on a bold eminence in the midst of a desert, have something singularly awful and sublime in their effect.’

During Mr. Swinburne’s progress in this country, he remarks, that most baronial towns are built on eminences at a distance from the shore, and out of the reach of sudden invasion ; while royal burghs, having stronger fortifications, and regular garrisons or militia, stand more ventuously on the edge of the sea.

Near Castel Vetrano, on the 27th of December, the traveller rode seven miles into the south vale, a rich inclosed district like the country round Naples. It is watered by the Madiuni, a clear romantic stream, passing through a long line of hills, which exhibit the most extraordinary assemblage of ruins in Europe. These are the ruins of Selinus. They lie in several stupendous heaps, with many columns still erect, and at a distance resemble a large town with a crowd of steeples. The body of the town stood on a ridge, west of the river, and near the sea. Its harbour was at the mouth of the Madiuni, where a part of the mole is yet existing. The eastern hill, which seems not to have been within the walls, is not commanded by any other point of land, and falls with a rapid slope towards the sea, going off in a much more gentle declivity on the north side. The top is an extensive level, on which lie the shattered members of three Doric temples, thirty yards asunder, in a direct line from north to south. These ruins are described by our author in the following terms.

‘ The most northerly temple, which was Pseudodipteros, exceeded the others very much in dimensions and majesty, and now composes one of the most gigantic and sublime ruins imaginable. The columns of the pronaos, which fronted the rising sun, are fluted, those that supported the sides of the temple plain ; one of the former and two of the latter are still standing, though not entire ; the capital and entablement are totally overturned. The columns measure nine feet three inches in diameter

diameter at bottom, and six feet three inches below the capital. I believe their total height did not exceed five diameters or fifty feet. The capitals are of one solid block, uncommonly bulky in the semiglobular part called the ovoli. Although these noble ruins be tumbled together in great confusion, and the means of measuring their extent be difficult, I think I may pronounce, from the measures I took, that the length of the whole edifice was about three hundred and thirty feet, and its breadth thirty-nine.

‘ The second temple is ruined with more order, and is easily described ; it had six columns in the fronts and eleven on each side, in all thirty-four ; their diameter is five feet ; they were all fluted, and most of them now remain standing as high as the second course of stones.

‘ The pillars of the third temple were also fluted, and have fallen down so very entire, that the five pieces which composed them lie almost close to each other, in the order they were placed in when upright ; the cella does not exceed the vestibule in extent.

‘ All these temples are of the old Doric order, without a base, and of a much more massive proportion than the Segestan edifice. The two lesser temples are more delicate in their parts and ornaments than the principal ruin ; the stone, of which they are all composed, is smooth and yellowish, and was brought from the quarries of Castel-franco, seven miles off.

‘ It is said that the city was destroyed by the Carthaginians, and that these proud fanes were levelled to the ground by the hand of man ; but it is at least as probable that they were shaken and overthrown by an earthquake ; their prodigious volume must have rendered it a difficult task to overset them, and the regularity, with which the columns of the smaller temples are thrown down argues the effect of some uniform general concussion. It is hard to attribute such devastation solely to human malice ; and whoever beholds these enormous masses, scattered in heaps upon the plain, must of course accuse nature of having had some share in this victory over the pride of art.’

In the large village or burgh of Ribera, the traveller was received at the house of an old baroness, a widow, who, with her son and daughter-in-law, paid the utmost attention to a letter he had brought from their friends at Sciacca. The room they supped in was an ordinary bed-chamber, but the entertainment plentiful and good. Ceremony predominated at first to a troublesome degree. None of the company would taste a morsel unless Mr. Swinburne helped both them and himself ; a fashion he was not aware of. As soon as he discovered the reason of their abstinence, we might presume that he would not be remiss in making an atonement. He accordingly served each person with alertness and profusion. The ladies accepted whatever was offered, but having made their evening meal

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before his arrival, left the meat on their plates untouched. In a short time they became more sociable, and conversation ran on familiarly.

The oldest language spoken in Sicily, of which any remains are left, was the Phœnician, which exists on numberless coins of all metals, and in some inscriptions. Greek, our author observes, was introduced by two sets of colonies; in one the Doric dialect prevailed; the other spoke the Attic. Several learned antiquaries have asserted, that the former only was in use through all the settlements; but the contrary, we are informed, is clearly demonstrated by the prince of Torremusa, from authentic documents.

The city of Girgenti stands upon one of the highest hills on the coast, where anciently stood the citadel of Cocalus; the houses cover its summit and sides completely, and seem like terraces, with the cathedral and castle above all. The road thither is good, though hilly, and the vale delightfully planted with olive-trees, in corn-fields. Among the distant groves towards the east, the ruins of Agrigentum rise above the trees. The traveller informs us, that it was difficult to be more judicious and fortunate than the Agrigentines, in the choice of a situation for a large city. They were here provided with every requisite for defence, pleasure, and comfort of life. A natural wall, formed by abrupt rocks, presented a strong barrier against assailants; pleasant hills sheltered them on three sides without impeding the circulation of air; before them a broad plain, watered by the Acragas, gave admittance to the sea breeze, and to a noble prospect of that element; the port or emporium lay in view at the mouth of the river, and probably the road across the flat was lined with gay and populous suburbs.

The gratification which the traveller here enjoyed, in examining the vestiges of old magnificence, was increased by the sweet temperature of the atmosphere. He began his circuit at the north-east angle, with some foundations of large regular stones, upon which a church has been erected. A road appears hewn in the solid rock, for the convenience of the votaries that visited this temple in ancient times. It was then dedicated to Ceres and Proserpine, the peculiar patronesses of Sicily.

Towards the south-east corner the ground, rising gradually, terminates in a bold eminence, which is crowned with majestic columns, the ruins of a temple said to have been consecrated to Juno. It was raised upon a lofty base, of regular stone-work, in the heart of which was contrived a gallery, either for apartments or store-houses. On the west front, a grand flight

of steps leads up to the pronaos or vestibule. The fronts consisted of six fluted Doric columns, the flanks of eleven plain ones; of these, few are now standing, many having been thrown down by earthquakes in the memory of man; and what remains is in a tottering condition.

Moving from this temple, along the brow of the hill towards the west, the traveller reached the building commonly called the Temple of Concord.

‘ The reason given, says our author, for supposing it was sacred to Concord is, that Fazzello, and subsequent writers, have ascribed to this building the inscription now fixed in a wall at Girgenti. It runs thus: “ Concordiae Agrigentinorum sacrum Respublica Lilybitanorum dedicantibus M. Atterio Candido Procos. et L. Cornelio Marcello D. Pr. Pr.” and, as D’Orville very justly concludes from many unanswerable arguments, is supposititious. Upon this slight foundation, and an expression in Strabo, who says, that all the public edifices of Agrigentum had been burnt or destroyed before the time of Augustus, Fazzello has formed his opinion that this temple was built after that period, and at the joint expence of the two cities mentioned in the inscription. If it was, it must be deemed impossible to ascertain the age of a building by the style of its architecture; for the ruins of Agrigentum seem to belong to an earlier period.’

This Doric Temple has all its columns, entablature, pediments, and walls entire; only part of the roof is wanting. It owes its preservation to the piety of some Christians, who have covered half the nave, and converted it into a church. Six columns in front, and eleven on the sides, exclusive of the angular ones, form the colonade. The cella has a door at each end, between two columns and two pilasters, and in each side-wall six small doors, with a stair-case that led up to the rooms in the roof. This majestic edifice stands in the most striking point of view, on the brink of a precipice; which formed the defence of the city along the whole southern exposure.

The traveller and his company proceeded thence in the same direction, between rows of sepulchres cut in the rock. Some parts are hewn into the shape of coffins, others drilled full of small square holes, employed in a different mode of interment, and serving as receptacles of urns. One ponderous piece of the rock, by the failure of its foundation, or the shock of an earthquake, has been loosened from the quarry, and rolled down the declivity, where it now lies supine with the cavities turned upwards.

The next station of the travellers was at a single column that marks the confused heap of moss-grown ruins belonging

to the Temple of Hercules. It stood on a projecting rock above a chasm in the ridge, which was cut through for a passage to the emporium. They followed this road over some hills to the building usually called the Tomb of Thero. It is surrounded by aged olive-trees, which cast a wild irregular shade over the ruin.

This edifice inclines to the pyramidal shape, and consists, at present, of a triple plinth, and a base supporting a square pedestal. Upon this foundation is raised a second order, having a window in each front, and two Ionic pilasters at each angle. They are crowned with an entablature of the Doric order, of which the triglyphs and metopes remain, but the cornice is fallen. The inside of this building is divided into a vault, a ground room, and one in the Ionic story, communicating with each other by means of a small internal stair-case.

On the plain below are some fragments of the Temple of Esculapius. Part of two columns and two pilasters, with an intermediate wall, support the end of a farm-house, and were, our author imagines, the front of the cella.

Returning from the plain to Agrigentum by the same road, and pursuing the track of the walls towards the west, the traveller arrived at a spot which is covered with the colossal remains of the Temple of Jupiter the Olympian, minutely described by Diodorus Siculus. It is now barely possible, with the help of much conjecture, to discover the traces of its plan and dimensions.

The next ruin belongs to the temple of Castor and Pollux; but it is so covered with vegetation that only a few fragments of columns appear between the vines. This was the point of the hill where the wall stood on the brink of a large fish-pond, spoken of by Diodorus. It was cut in the solid rock thirty feet deep, and water was conveyed to it from the hills. In it was bred a great quantity of fish, for the use of public entertainments. Swans and various other kinds of wild-fowl swam along its surface, for the amusement of the citizens; and the great depth of water prevented an enemy from surprising the town on that side. It is now dry, and used as a garden.

As nothing affords the mind greater pleasure than contemplating scenes which excite the remembrance of ancient grandeur, we have, for the satisfaction of our readers, been more particular than usual, in tracing the progress of this agreeable and well-informed traveller, whose descriptions are every where distinct, and his observations invariably founded in justness of sentiment. In a subsequent Number we shall finish our account of the work.

A Letter to Theophilus Lindsey, A.M. occasioned by his late Publication of An Historical View of the State of the Unitarian Doctrine and Worship. 8vo. 2s. 6d. Payne and Son.

THE author of this Letter informs us, that 'ever since he was able to read the New Testament, with any degree of rational attention, he has been led to consider the mystery of the Trinity in Unity as an object of faith too vast for human comprehension, and therefore best viewed in awful silence and adoration.' About the same time, he says, 'he formed an opinion, which he has never seen the least reason to alter, that the doctrine of Christ's humanity, as professed and preached by Mr. Lindsey, is subversive of every principle of Christianity.' But, though he utterly disapproves of Mr. Lindsey's tenets, he does not attempt to refute them by an appeal to the sacred writers. After what has been written on the subject, he does not apprehend that any thing he can add would have the least effect; he therefore studiously avoids all appearance of controversy; and confines his observations to those parts of Mr. Lindsey's writings, in which that author has mentioned some very learned, pious, and respectable men, as patronizers of his opinion.

' I find, says he, very few, if any, those only excepted who reject the gospel revelation, that would not have thought it an injury to their characters to be ranked with your disciples. Surely the word unitarian, in this sense, could never have been used with less propriety, than when applied to such believers in the Christian system as Mr. Whiston, Dr. Clarke, sir Isaac Newton, bishop Hoadly, and even Socinus himself, who, strange as it may seem, was not, in your sense of the word, a Socinian; for all these, according to your own account, considered Christ as an object of worship; and if they had been called upon to sign an article, declaring that he was only an inspired man, would have burnt rather than have complied.'

Mr. Lindsey, it is well known, has made great use of Dr. Clarke's manuscript Liturgy, in the British Museum. On this subject, the author makes the following animadversions, among many others to the same effect.

' It is pretty clear, from Dr. Clarke's writings, that he was too able, too discerning, and I hope too conscientious a man, to settle in his mind an opinion, that Christ was a proper object of worship; and then, from that opinion, to draw the consequence, which, according to your account, must be contended for, that the Liturgy of the Church of England

ought to be divested of all passages, in which prayer is addressed to Christ. I must, therefore, suppose, I think I might say, conclude, that Dr. Clarke's manuscript Liturgy was merely experimental, and, as such, by him abandoned, though not destroyed: or that it did contain some passages in which prayer was addressed to Christ.'

In speaking of Mr. Whiston, as well as Dr. Clarke, he says: 'could you, who believe that Christ had no existence before he was born at Bethlehem, and Mr. Whiston, who with Dr. Clarke, believed that he existed with the Father from the beginning, read the same service together? If you could, there is certainly some mystery in the art of Liturgy-making, totally beyond my comprehension. Nor can I see why, if the same words can be made to fit two such opposite opinions, and satisfy those who in some way worship Christ, and those who worship him not at all, there needed all that labour which it cost you, to alter and amend Dr. Clarke's Liturgy.'

After many other observations on this subject, the author proceeds to the principal design of his address, the vindication of his friend, the late Abraham Tucker, Esq. author of the *Light of Nature* pursued, against that injurious reflection, which he conceives Mr. Lindsey has thrown on his character, when he styles him 'an unitarian Christian.'

'When I saw Mr. Tucker in the list of your "enlightened Unitarians," I solemnly declare, says he, I could not have been more amazed, if I had seen his venerable name enrolled among the disciples of Mahomet.'

In consequence of this imputation on the religious sentiments of that writer, our author proves, by various passages in his works, 'that he was not a believer in one syllable of Mr. Lindsey's chapter on the proper humanity of Christ, but an enlightened Athanasian.'

At the conclusion of his Letter he suggests what influence he thinks Mr. Lindsey's Historical View of the State of the Unitarian Doctrine and Worship, may have on the peace and happiness of mankind, in their individual, social, civil, and religious capacities.

This writer appears to be a serious, orthodox believer, who views the Mystery of the Trinity in awful silence, resigns his judgement to the incomprehensibility of the subject, and peaceably acquiesces in a doctrine, sanctified by the wisdom of ages, and established by the laws of the land.

Archæologia: or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. VII. 4to. 16. 1s. in Boards. White.

THE institution of the Antiquarian Society has proved the means not only of diffusing an acquaintance with antiquities, but of stimulating ingenuity to various conjectures and observations. The Archæologia, therefore, at the same time that they afford a work of entertainment, are happily calculated for extending our knowledge relative to the state of remote ages.

The first article in this volume contains Observations on an Inscription on an ancient Pillar in the Possession of the Society of Antiquaries. — In 1726, this pillar was brought from Alexandria, where it was found buried in the sands, and supposed to have served as a tomb-stone. It is of granite, in the form of an inverted cone, three feet four inches high, and from eight inches and a half to six inches and a half diameter. The inscription is in Oriental characters, compounded of the Cufic, and of that which was invented by Ebn Moclah, about the year of the Hegira 320. The following is the translation of it according to Mr. Bohun.

- ‘ 1. The Bismela with a flat roof, this temple
- 2. Erected according to an old form, happening to be burnt down and laid sleeping in its ruins, was
- 3. In the time of the Caliph Hakem re-erected according to that (form) which Mahomet
- 4. Calim, in his directions touching this kind of building, had given and set thereon an
- 5. Example, and now lastly being purged from impurities and consecrated was re-built by order
- 6. Cf Al Mustapha, over Egypt by the grace of God lord of the faithful in the year 506 in the month Cahile.’

This obscure inscription Mr. Bohun endeavours to illustrate from history, and refers it to an event in the dynasty of the Fatemite caliphs.

Article II. is an Illustration of some Druidical Remains in the Peak of Derbyshire. By the Rev. Mr. Pegge.—These remains are chiefly two stones which were taken out of the ground about the year 1760, at Durwood, near Hartle moor, where they lay by the side of a large urn, half full of burnt bones. They are supposed to have been used for grinding corn before mills were invented; and this opinion Mr. Pegge endeavours to confirm by the authority of some authors, who have observed that the same expedient was commonly practised in other nations.

Art. III. Historical Notes concerning the Power of the Chancellor's Court at Cambridge. By the Rev. Robert Richardson, D. D. late Rector of St. Anne's, Soho.

Art. IV. Observations on the Practice of Archery in England. By the Hon. Daines Barrington.—In the numerous disquisitions made by Mr. Barrington relative to British antiquities, he discovers so much laudable industry, and such an extent of information, as must render his observations peculiarly interesting to all the lovers of antiquarian researches. We shall therefore, for the gratification of our readers, submit to them a part of his remarks on the present subject.

‘ As some of our most signal victories, in former centuries, were chiefly attributed to the English archers, it may not be uninteresting to the Society if I lay before them what I have been able to glean with regard to the more flourishing state of our bowmen, till their present almost annihilation.

‘ This fraternity is to this day called the Artillery company, which is a French term signifying archery, as the king's bowyer is in that language styled *artillier du roy*, and we seem to have learnt this method of annoying the enemy from that nation, at least with a cross-bow.

‘ We therefore find that William the Conqueror had a considerable number of bowmen in his army at the battle of Hastings, when no mention is made of such troops on the side of Harold. I have upon this occasion, made use of the term bow man, though I rather conceive that these Norman archers shot with the arbalest (or cross-bow) in which formerly the arrow was placed in a groove, being termed in French a quadrel, and in English a bolt.

‘ Though I have taken some pains to find out when the shooting with the long-bow first began with us, at which exercise we afterwards became so expert, I profess that I cannot meet with any positive proofs, and must therefore state such grounds for conjecture as have occurred.

‘ Our chroniclers do not mention the use of archery as expressly applied to the cross, or long bow, till the death of Richard the First, who was killed by an arrow at the siege of Limoges, in Guienne, which Hemmingford mentions to have issued from a cross-bow. Joinville, likewise, (in his life of St. Lewis) always speaks of the Christian *balistarii*.

‘ After this death of Richard the First, 1199, I have not happened to stumble upon any passages alluding to archery for nearly one hundred and fifty years, when an order was issued by Edward the Third, in the fifteenth year of his reign, to the sheriffs of most of the English counties, for providing five hundred white bows, and five hundred bundles of arrows, for the then intended war against France.

‘ Similar orders are repeated in the following years, with this difference only that the sheriff of Gloucestershire is directed to furnish

furnish five hundred painted bows, as well as the same number of white.

‘ The famous battle of Cressy was fought four years afterwards in which our chroniclers state that we had two thousand archers, who were opposed to about the same number of the French, together with a circumstance, which seems to prove, that by this time we used the long-bow, whilst the French archers shot with the arbalest.

‘ Previous to this engagement fell a very heavy rain, which is said to have much damaged the bows of the French, or perhaps rather the strings of them. Now our long-bow (when unstrung) may be most conveniently covered, so as to prevent the rain’s injuring it, nor is there scarcely any addition to the weight from such a case; whereas the arbalest is of a most inconvenient form to be sheltered from the weather.

‘ As therefore in the year 1342, orders issued to the sheriffs of each county to provide five hundred bows, with a proper proportion of arrows, I cannot but infer that these were long bows, and not the arbalest.

‘ We are still in the dark, indeed, when the former weapon was first introduced by our ancestors, but I will venture to shoot my bolt in this obscurity, whether it may be well directed or not, as possibly it may produce a better conjecture from others.

‘ Edward the First is known to have served in the holy wars, where he must have seen the effect of archery from a long-bow to be much superior to that of the arbalest, in the use of which, the Italian states, and particularly the Genoese, had always been distinguished.

‘ This circumstance would appear to me very decisive, that we owe the introduction of the long-bow to this king, was it not to be observed, that the bows of the Asiatics (though differing totally from the arbalest) were yet rather unlike to our long-bows in point of form.

‘ This objection, therefore, must be admitted; but still possibly, as the Asiatic bows were more powerful than the arbalest, some of our English crusaders might have substituted our long-bows in the room of the Asiatic ones, in the same manner that improvements are frequently made in our present artillery. We might, consequently, before the battle of Cressy, have had such a sufficient number of troops trained to the long-bow, as to be decisive in our favour, as they were afterwards at Poictiers and Agincourt.’

Art. V. Illustration of an unpublished Seal of Richard Duke of Gloucester. By the Rev. Dr. Mills, Dean of Exeter.

Art. VI. Conjectures concerning some undescribed Roman roads, and other Antiquities in the County of Durham. By John Cade, Esq. of Durham.—This ingenious gentleman maintains, with great plausibility, that the traces of an ancient road in the county of Durham are the remains of Ryck-

nild Street, mentioned by old historians, but which has long been lost in the uncertainty of topographical description.

Art. VII. A Letter from the Rev. Dr. Sharp, Archdeacon of Northumberland, tending to confirm Mr. Cade's opinion.

Art. VIII. Mr. Bray on the Leicester Roman Military Stone.—Though Leicester is generally supposed to be the *Ratae Coritanorum* of the Romans, it has been doubted by some antiquaries; but, by a stone lately discovered near that town, and described by Mr. Bray, the common opinion is confirmed.

Art. IX. Observations on the present Aldbrough Church at Holderness, proving that it was not a Saxon building, as Mr. Somerset contends. By the Rev. Mr. Pegge.—We shall lay these observations before our readers.

‘ The inscription Mr. Somerset has produced is not of great antiquity, as he states, for Ulf, who first put it up, flourished but in the reign of king Edward the Confessor. However, it is a Saxon inscription, and sufficiently both ancient and curious to merit the attention of our Society. But the inference drawn from this concession, viz. that Aldbrough church, as now existing, is a fabric erected in the Saxon times, or before the Norman conquest, appears to me to be liable to two very specious, not to say formidable objections.

‘ First, there was no church at Aldbrough when Domesday survey was made, the record being entirely silent as to that particular; and yet, I presume, all the churches then in being are there very punctually recited. It may be said, perhaps, in reply to this, that the church at Kirkdale, where a Saxon inscription also occurs, is not mentioned in Domesday Book. I answer, that the fabric at Kirkdale cannot be expected to appear there, as it was not properly a church, i.e. a rectory endowed with tythes, but only a chapel of ease.

‘ The second objection is, that this structure does not present us with any resemblance of Saxon architecture, but on the contrary, every thing there favours of a post-normannic æra. Mr. Brooke himself confesses, “ it now has a more modern appearance;” but this he endeavours to account for “ from the succession of repairs it has undergone, and the addition of windows very different from the original lights.” A suggestion which may be admitted in regard to this or that part of a church; but surely, sir, can by no means suffice for a whole and entire building. The arches within, which can never be thought to have been altered or repaired, those of the windows, and that of the door-way into the chancel, are all elliptic, a mode of building never seen, I believe, in any Saxon erection whatsoever. There is, it seems, some hewn stone-work in the lower part of the south wall of the chancel, “ such, says Mr. Brooke, as was generally used in our most ancient cathedral

churches.”

churches." A circumstance which, in my opinion, militates very strongly in favour of the recent erection of this church, our cathedrals of this style of building being all posterior to the Conquest. It is observed, again, that there is some zigzag work in the door of the chancel, and upon this some brass is laid, Mr. Brooke remarking, in regard to this particular, "that this was a style peculiar to the Saxon architecture." This now appears to be plausible; but it should be remembered on the other hand, that though our Saxon ancestors often applied this species of ornament, as here stated and alledged, yet we find the succeeding architects did not so totally forsake it, but that they sometimes retained it; witness the zigzag mouldings, noticed by Mr. Denne, as occurring in post-normannic structures.

' But now you will ask, how then do you reconcile this Saxon inscription, so positive and express, with the supposed recency, or post-normannic erection of this church? This, sir, I acknowledge, is a difficulty not easily to be removed; and I, for my part, can only do it by a supposition, which you will think but barely possible; to wit, that Ulf built a church, which in a few years, and by some means now unknown, was destroyed and lay in ruins, A. 1080, when Domesday Book was made: that when the present fabric was erected, the old stone with its inscription, which had happily been preserved, was put up in the new structure, and in the place it now occupies: and lastly, that in all probability, Odo earl of Champaigne, Albemarle and Holderness, or his son Stephen, was the person who founded the present church; if at last it was built so early.'

Art. X. Particulars relative to a Human Skeleton, and the Garments that were found thereon, when dug out of a Bog at the Foot of Drumkeragh, a Mountain in the County of Down, and barony of Kinalearty, on Lord Moira's Estate, in the Autumn of 1780. By the Countess of Moira.—The particulars concerning this skeleton, so far as they could be collected from the imperfect evidence procured by lady Moira, are related with great precision, and accompanied with such observations on antiquities as do the highest honour to her ladyship's literary accomplishments. Amidst our sincere regret at the failure of all the endeavours which were exerted by this illustrious lady for obtaining more explicit information, we have the satisfaction to find that she perseveres in the hope of yet surmounting the obstacles which have hitherto frustrated her enquiry. When a lady of such eminence contributes her efforts towards the cultivation of antiquarian researches, her example cannot fail of producing the most advantageous effects.

Art. XI. A further Account of Discoveries in the Turf Bogs of Ireland. By Richard Lovell Edgeworth.—This article mentions a coat found ten years ago fifteen feet under

ground, in a turf bog or peat moss. With it were many hundred iron heads of arrows, some bowls of beech and alder, and other wooden utensils, many of which were unfinished, and two or three sacks full of nuts. In the same place were the remains of a work-shop, &c. which favour the author's conjecture that this spot had probably been a large wood, where turners had been employed; to one of whom the uncouth habit is supposed to have belonged. The texture of the coat was such as the knitters and weavers of Ireland, we are told, are unable to imitate.

Art. XII. On the Progress of Gardening. By the Hon. Daines Barrington.—This well-informed writer, with his usual learning, traces the progress of horticulture from the earliest accounts of it in the ancient historians and poets. The gardens first mentioned are those of Solomon, Babylon, Alcinous, and Laertes, with the gardens of Lucullus and Augustus Cæsar; but it should seem, our author observes, that the two last were walks, with regular plantations of trees, as Virgil, in his *Georgics*, recommends the form of a quincunx.

“ *Non animum modo uti pascat prospectus inanem.* ”

In the private gardens of the Romans he remarks, that there were commonly sweet smelling shrubs and flowers; in support of which opinion he produces a passage from Horace. But he evinces, by the authority of Martial, that towards the end of the first century, the prevailing taste was to have *clipt box* amongst myrtles and planes. About the same period, likewise, the Romans appear to have found out the method of forcing roses, which it had formerly been the custom to obtain from Egypt, at great expence.

Our author justly observes, that upon the fall of the Roman empire, little attention can be supposed to have been paid to gardening. Since that period, therefore, the earliest description of any such inclosure which he has found, is that belonging to the Hotel de St. Paul, at Paris, made by Charles the Fifth of France, about the year 1364. In this garden were apples, pears, cherries, and vines, beside peas and beans, beds of rosemary and lavender, with very large arbours.

Mr. Barrington observes, that in the beginning of the sixteenth century there were green-houses in England, as appears from one of Leland's poems entitled, ‘ *Horti Gulielmi Guntheri, hyeme vernantes.* ’ In the Itinerary of the same author, mention is made of the gardens at Morle in Derbyshire, at Wrexhill, on the Ouse in Yorkshire, and at the Castle of Thornbury.

“ These three instances, says Mr. Barrington, seem to shew, what were the gardens commonly which belonged to considerable

able houses in the time of Henry the Eighth, but in the fifth volume of the Archæologia we have several other particulars relative to that king's garden, at his favourite and magnificent palace of Nonsuch.

‘ These circumstances appear in a survey taken in the year 1650, when it probably continued in exactly the same state as it was at the death of Henry the Eighth.

‘ It is herein stated to have been cut out and divided into several allies, quarters, and rounds, set about with thorn hedges. On the north side was a kitchen garden, very commodious, and surrounded with a brick wall of fourteen feet high. On the west was a wilderness, severed from the little park by the hedge, the whole containing ten acres. In the privy garden were pyramids, fountains, and batons of marble, one of which is set round with six lelack trees, which trees bear no fruite, but only a very pleasaunte flower.

‘ In the privy garden were also one hundred and forty fruit trees, two yews, one juniper, and six lelacks. In the kitchen garden were seventy-two fruit trees, and one time tree. Lastly, before this palace, was a neat and haundsome bowling-green, surrounded with a ballustrade of free stone.

‘ In this garden, therefore, at Nonsuch, we find many such ornaments of old English gardening, as prevailed till the modern taste was introduced by Kent.

‘ During the reign of queen Elizabeth, there was an Italian who visited England, and published, in 1586, a thick volume of Latin poems, divided into several books. This poet styles himself Melissus.

‘ In this collection there is a poem on the royal garden, one stanza of which describes a labyrinth, and it should seem from the following lines, that her majesty was curious in flowers, and perhaps a botanist.

‘ *Cultor herbarum, memor atque florum,
Atque radicum sub humo latentum, et
Stirpium prisca, et nova singularum
Nomina signet.*’

And again,

‘ *Non opis nostræ frutices ad unguem
Persequi cunctos, variisque plantas.*’

‘ During the reign of this queen, Hentzner informs us, that there was in the privy garden a jet d'eau, which by turning of the cock, wetted all the spectators who were standing near it.

‘ Liberneau, who wrote his *Maison Rustique* about the same time, advises arbours of jessamine or roses, box, juniper, and cypress, to be introduced into gardens, and gives some wooden plates of forms for parterres, and labyrinths. The same taste prevailed in Spain and Italy.

‘ James the First built, or at least improved, the palace of Theobalds, to which he likewise added a garden, thus described by Mandelslo, a traveller who visited England in 1640.

‘ It is large and square, having all its walls covered with fillery, and a beautiful jet d'eau in the centre. The parterre hath many pleasant walks, many of which are planted on the sides with espaliers, and others arched over. Some of the trees are limes and elms, and at the end is a small mount called the Mount of Venus, which is placed in the midst of a labyrinth, and is upon the whole, one of the most beautiful spots in the world.’

‘ This same traveller describes also the garden at Greenwich (much improved by James the First), in which he mentions a statue pouring water from a cornu copiæ, and a grotto.

‘ About the same time Mandelslo visited Brussels, and informs us that in the midst of a lake adjoining to the palace, there is a square house built upon pillars, which perhaps was one of the first summer-houses in such a situation.

‘ Charles the First is well known to have been in the earlier part of his reign an encourager of the elegant arts; but I have not happened to meet with any proofs of attention to the gardens of his palaces, if the appointing Parkinson to be his herbarist be excepted, which office, it is believed, was first created by this king.

‘ Improvements of the same kind were little to be expected from the commonwealth, or Cromwell; but Charles the Second being fond both of playing at mall, and walking in St. James’s Park, planted some rows of limes, and dug the canal, both which still remain. He also covered the central walk with cockle-shells, and instituted the office of cockle-strewer. It was so well kept during this reign that Waller calls it “the polished mall.” He also mentions that Charles the Second (probably from this circumstance) was able to strike the ball more than half the length of the walk.

‘ Lord Capel seems to have been the first person of consequence in England, who was at much expence in his gardens, and having brought over with him many new fruits from France, he planted them at Kew.

‘ Lord Essex had the same taste, and sent his gardener Rose to study the then much celebrated beauties of Versailles. Upon Rose’s return, Charles the Second appointed him royal gardener, when he planted such famous dwarfs at Hampton Court, Carlton, and Marlborough Gardens, that London (who was Rose’s apprentice) challenges all Europe to produce the like.

‘ I should rather conceive that this king had the first hot and ice-houise (which generally accompany each other) ever built in England, as at the installation dinner given at Windsor, on the twenty-third of April 1667, there were cherries, strawberries, and ice-creams.’

Our author afterwards mentions the royal gardens at Hampton Court, Richmond, and Kensington; and, though a lover of antiquities, his good taste leads him to approve of the fashion which has been introduced into gardening by Kent. ‘The true test of perfection in a modern garden, says he, is, that a landscape painter would choose it for a composition.’

Art. XIII. A Disquisition on the Lows or Barrows in the Peak of Derbyshire, particularly that capital Monument called Arbelows. By the Rev. Mr. Pegge.—Mr. Pegge does not venture to determine to what nation, British, Roman, Saxon, or Danish, those Lows ought justly to be ascribed; but he is firmly of opinion that the principal monument is British, and had been intended for a place of worship.

Art. XIV. Observations on the Dundalk Ship Temple. By Thomas Pownall, Esq.—Mr. Pownall’s conjecture, which he submitted to the antiquaries of Dublin, was, that this Ship Temple is the symbol of the sacred Skidbladner, built by the Nani; and in support of this opinion he mentions the interpretation of the name, which signifies a building founded in the Nanic institutions. But another opinion on this subject is suggested by the Rev. Mr. Ledwich, vicar of Aghaboe in Ireland.

Art. XV. Extract of a Letter from the Rev. Dr. Percy, Bishop of Dromore in Ireland, to the Rev. Dr. Lort, on some large Fossil Horns.—The subject of this short extract induces us to lay it before our readers.

‘ I have lately purchased a pair of the largest fossil horns, I believe, ever found in Ireland, with some of the bones of that enormous race of deer which are dug up in the strata of marle that lye beneath our bogs. I do not find that they are discovered in the bogs themselves, but generally in the marle-pits which are opened after the peat grats is removed. One of these horns measures from the root at its insertion in the scull, to the tip of its remotest branch, seven feet and one inch; the other six feet and nine inches; to which add the interval of four inches in the scull between their roots, and the distance from the tip of one horn to the tip of the other is fourteen feet four inches. The scull, which is entire, measures from the end of the vertebræ of the neck to the tip of the nose twenty-three inches; the breadth of the forehead above the eyes is eleven inches and one-fourth.

‘ I have the thigh-bone, which is much larger than that of an ox, as is the blade-bone of the shoulder.

‘ I believe these horns differ not only in magnitude but in form from those of any species of deer now found in the world, certainly from the moose-deer and elk. The bishop of Clonfert, Dr. Law, tells me, he heard a gentleman from India speak of

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an enormous deer, still found in Tartary, to the north and west of China, which have been thought to have been the same with ours. It is remarkable that no history, no tradition, no fable, of the most ancient Irish bards, ever contains the most distant allusion or slightest mention of these gigantic animals.

“Lord Moira tells me, that he lately sent over some of the bones of this animal to be examined by some gentlemen of the Royal and Antiquarian Societies; and that the result of the enquiry was, that it was a non-existent animal. All here agree that those in my possession are the largest yet known, as few have ever been found that have extended beyond twelve feet. I lately got another large pair, with the scull of the animal entire, which, from its decayed teeth, appeared to have died of old age, yet they measured, with the scull, but eleven feet and four inches.”

Art. XVI. Conjectures on the Name of the Roman Station Vinovium or Binchester. By John Cade, Esq.—From several antiquities dug up at Binchester, Mr. Cade apprehends that this place was sacred to Bacchus, and that it derived its name Vinomium, from the festivals in honour of that deity.

Art. XVII. Further Observations on the early Irish antiquities. By Thomas Pownall, Esq.—These observations are contained in extracts of letters from colonel Vallancy, who has employed himself much in the contemplation of Irish antiquities.

Art. XVIII. Description of a Second Roman Pig of Lead found in Derbyshire; now in the Possession of Mr. Adam Wolley, of Matlock, in that County, with Remarks. By Samuel Pegge.—A particular circumstance accompanying this pig of lead is, that on the surface there appear a great many small particles of brass. The inscription is *Lucius Aruconius Verecundus Lundinensis.* That is, in the opinion of Mr. Pegge, ‘The property of Lucius Aruconius Verecundus, lead-merchant of London.’ The inscription certainly affords an argument that the lead-mines of Derbyshire were worked at a remote period.

Art. XIX. A further Account of some Druidical Remains in Derbyshire. By Hayman Rooké, Esq.—These remains, situated principally on Hathersage Moor in the high Peak, not far from the road which leads from Sheffield to Manchester, are called Cair’s work. It is about two hundred yards in length, and sixty-one in width. It includes a hill precipitous all round, except at the north end, where stands a wall of singular construction. It is near three feet thick, and consists of three rows of large stones. On the top are other large stones, set obliquely endways. The inside is filled with earth and stones, which form the vallum, and slope inwards

twenty-five feet. The height of the wall to the top of the sloping stones, is nine feet four inches. The principal entrance seems to have been at the east end of the wall, and a smaller one on the west side. The area of this work is full of rocks and large stones, some of which are rocking-stones. On the east side of this work is a stone measuring thirteen feet six inches in length. It hangs over a precipice, and is supported by two small stones.

These, says Mr. Rooke, plainly appear to have been fixed by art. On the top is a large rock bason four feet three inches diameter, close to which, on the south side, is an hollow, cut like a chair, with a step to rest the feet upon. This, the country people say, has always been called Cair's chair; from whence we may suppose this to have been a seat of justice, where the principal Druid sat, who, being contiguous to the rock-bason, might have recourse to appearances in the water, in doubtful cases. It is natural, therefore, to imagine, from the many sacred erections, that this place must have been intended for holy uses, or a court of justice.'

Art. XX. Remarks on the preceding Article. By Mr. Bray.

[To be continued.]

Essays on the Origin of Society, Language, Property, Government, Jurisdiction, Contracts, and Marriage. Interspersed with Illustrations from the Greek and Galic Languages. By James Grant, Esq. Advocate. 4to. 7s. 6d. Robinson.

THE subjects of these Essays have often exercised the talents of speculative writers, and, in point of chronological order, have a claim to the earliest investigations that present themselves to philosophical enquiry. In tracing the Origin of Society, the author of the work before us very properly commences with exhibiting the primitive state of the first parents of mankind. But this happy period proving of short duration, there arose a necessity of calling into action those faculties with which the human race was endowed. To guard against ravenous animals, and to secure a defence from the inclemencies of the weather, were objects which would soon excite the ingenuity of the late inhabitants of Paradise. Man must therefore have very early employed his art in building himself a cottage, or have taken the benefit of receptacles already prepared by nature for his nightly habitation. The spontaneous productions of the earth, our author observes, long furnished the inhabitants of the middle regions of the globe with food in abundance, while the natives of climates

more

more remote were early forced to roam over forests and deserts, in pursuit of the means of subsistence. Such diversity of occupations must necessarily have produced a variety in the manners and customs of different races of men, and have early stamped, on different tribes and societies, perceptible distinctions of character.

The account given by our author of the natural dispositions of man, in the following passage, are, in our opinion, perfectly just.

‘ The discoveries which have been made in modern ages, have led us into an acquaintance with varieties of condition in which the human species are found to exist. Mankind appear in all situations divided into tribes, herding together, subsisting in distinct communities, who understand separate interests. They have a sense of common danger: wars and dissensions prevail among them: they appear armed for each other’s destruction: their breasts are, in times of contention, filled with the most implacable animosities, which produce the most rankitous cruelties.

‘ This mode of life could not have been the original and natural state of man. There must have existed a period when the whole human race lived in amity together; when as yet no distinction of warlike tribes was known; when no idea of separate interests had found place in the human mind. While nature, without the exertion of art or industry, had furnished food sufficient to supply the wants of the whole human species, the means of subsistence were enjoyed by all in common: notions of separate interests could not have had existence. Mankind must have lived in a state of general concord, until pressed by wants which they found not ready means to supply. The existence of all the members of the community living in a body became then incompatible. Branches naturally issued from the main stock. Thus colonies were sent forth, and the earth was peopled. Mankind associated from a principle of natural affection towards the species. Their union was rendered firm and stable, from a principle of fear and self-preservation.’

Mr. Grant is inclined to think, in opposition to Dr. Robertson, that a promiscuous commerce among the sexes was one of the distinguishing marks of primeval society. But with respect to this controversy, supported on one hand by the supposition of an exclusive mutual attachment between two individuals of different sexes; and on the other, by the probability of unrestrained gratification, in a state of nature, it is impossible to determine with certainty.

In the second Essay, Mr. Grant does not engage in any elaborate disquisition on the origin of language, but contents himself with taking notice of some roots, combinations, and derivations of words in a primitive and still living language, which tend to throw some light upon the original condition of

man,

man, and to mark the train of his ideas in his primeval state of existence. The language here alluded to is the Galic, a dialect of the Celtic, which, it is contended, was anciently spoken by the inhabitants of a great part of the globe. That the Galic is not derived from any other language, our author considers as demonstrable, because it is obviously reducible to its own roots. Its combinations, he tells us, are formed of simple words of known signification; and those words are resolvable into the simplest combinations of vowels and consonants, and even into simple sound. He observes, that in such a language, some traces, it may be expected, will be found, of the ideas and notions of mankind living in a state of primeval simplicity; and that this being admitted, a monument is still preserved of the primitive manners of the human race, while entirely under the guidance of nature.

Mr. Grant has pursued this curious subject with so much ingenuity, that our readers will not think it superfluous when we lay before them the following extract.

‘ The vowels *A*, *E*, *I*, *O*, *U*, pronounced in Scotland in the same manner as they are in Italy, are all significant sounds with the descendants of the Caledonians. *A* is a sound, uttered with loud vociferation, to cause terror. *E* is an exclamation of joy; *I*, of dislike; *O*, of admiration; and *U*, of fear; also of grief, modified by a graver tone of voice.

‘ Sudden sensations of heat, cold, and bodily pain, are expressed by articulate sounds, which, however, are not used in the language to denote heat, cold, or bodily pain. Sudden sensation of heat is denoted by an articulate exclamation, *Hoit*; of cold, by *Id*; of bodily pain, by *Oich*. The simple cries are generally, if not always, followed by articulate sounds; as *A*, *Ab*; *E*, *Ed*; *I*, *Ibb*; *O*, *Obb*; *U*, *Ubb*. The letters *bb* sound like *v*. All these sounds, both simple and articulate, may be called interjections, being parts of speech which discover the mind to be seized with some passion. We doubt if any of the modern improved languages of Europe present so great a variety of interjections, or sounds, which in utterance instantaneously convey notice of a particular passion, bodily or mental feeling. Although the sounds, simple and articulate, enumerated above, have not all been adopted or preserved as significant words, some of them still remain as words or sounds of marked signification.

‘ The pronouns *He* and *She* are expressed by the simple sounds, or vowels, *E* and *I*; and these serve as regular marks of the masculine and feminine genders. A neuter gender being unknown, every object is in a manner personified in the application of these pronouns.

‘ Distinctly varied sounds having been once employed by primitive man to denote the genders of living objects, he naturally applies them to inanimate things. Language advances

from

from sterility to copiousness by slow degrees. The invention of a word to denote a neuter gender, belongs to an improved understanding. It is probable that the *T* of the Greeks was not coeval with their *O* and *H*, which, like the Galic *E* and *I*, were simple sounds used to denote the male and female of every species.

‘ Rude man is incapable of forming abstract ideas: his intellectual powers are extremely limited: his reasoning faculty is applied to few objects: the rare impressions made upon his mind are therefore strong: inanimate things pass unnoticed: objects of motion and life catch his attention. Disposed to taciturnity, he seldom communicates his thoughts; but when his mind is agitated by matters of important concern, desirous to paint forcibly, he expresses himself in bold and figurative language, accompanied with bodily signs and gestures: his manner and style naturally, if not necessarily, assume the tone of animation. He delights in imagery and personification. Hence it is, that the compositions of rude and barbarous ages, transmitted to posterity, are universally found to approach to the style and numbers of poetry. The distinction of two genders sufficiently satisfies the mind of primeval man: the invention of a third gender is reserved to that stage of society when the understanding is much exercised, and the imagination and genius are not suffered to wanton in extravagance, but are reduced within the limits of precision, correctness, method, and rule.

‘ The distinction of male and female naturally claimed the earliest attention. The difference of sex was denoted by two simple sounds, which formed two distinct words in primitive language.

‘ The vowel *I*, with an aspiration, signifies *to eat*. The aspiration being the termination of the sound, it had in the mouths of many acquired the guttural pronunciation *Icb*. Both *I* and *Icb* are in common use. From *Icb* came *Icbc*, which signifies *compassion*; importing, that the most common relief from distress flowed from provision of food.

‘ It has been observed, that *E* is an exclamation of joy. The same sound, with an aspiration, is used as a word, signifying *a cry*. The same sound, terminating in the consonant *D*, formed the primitive word *Ed*, which signifies *food*. Hence *Edw*, *Edo*, of the Greeks and Latins.

‘ The more we trace mankind to their primeval state, we find them the more thoughtless and improvident. Their subsistence, like that of the greater part of other animals, depends upon the acquisitions of the day. When the means of subsistence are precarious, and not commanded with certainty, the passion of joy and the possession of food are closely allied. Hence a sound or cry expressive of joy, came naturally to give a name to the cause that produced it.

‘ An exclamation of *Ed* or *Eid* is used upon discovery of an animal of prey or game: it is meant to give notice to the hunting

ing companion to be in readiness, and prepare the means of conquest and possession.

‘ *Ed* is used in Ireland to signify cattle. In Scotland it is preserved in many compound words. *Edat*, cattle, literally signifies the offspring or generation of cattle. *Edich*, clothes, literally the hide or skin of cattle. *Coed* or *Cued*, share or portion of any subject of property; literally common food. *Eaved*, hunting; literally gathering of food. *Edra*, the time of the morning when cattle are brought home from their pasture to give milk; literally, meal time. These words tend to shew that an etymological analysis of the words of a primitive language may be of use in throwing light upon the situation and circumstances of primeval man; and may serve to mark the progress of the human mind from its simplest to its most enlarged conceptions in increasing society.’

Mr. Grant observes, that traces of the imitation of sound are discoverable in all languages; and of this he produces some instances from the Galic and Greek. We are told that in the former, the word used for *cow* is *Bo*, which the author remarks, is plainly an imitation of the lowing of that animal. He endeavours to support his observation, likewise, by the striking similitude between the cries of other animals, and the words by which they are denoted in the Galic. In particular he informs us, that the bleating of a sheep is expressed by the word *Melich*, in which the vowel *e* is pronounced as a slender in English, or as the Greek *H*, according to its pronunciation in Scotland. The following remark deduced from this subject is worthy of notice.

‘ BH, in Greek, signifies *vox ovium balantium*, the voice of bleating sheep. Hence that species of animal got the name of *Buxa*, and hence to cry aloud was expressed by *Buξw*. The word BH, as denoting the bleating of a sheep, affords a conclusive proof, that the sound of *Eta* is not that of the English *E*, but that of the English pronunciation of *A* slender, which is the proper English *A*; consequently that the Scottish pronunciation of that vowel is just. Hence we may also infer, that the Greek pronunciation of *Alpha* was that of the English open *A*, or the proper *A* of the Scots. The sound of the *Epsilon*, as pronounced in Scotland, is different from any sound with which an English ear is acquainted.

‘ *Boaw*, *boo*, *clamo*, signifying to low or bellow like an ox or cow, also to cry, furnishes an another proof of the proper sound of the Greek *Alpha*. The word being formed from an imitation of the lowing of a cow, determines the sound of that vowel to have been that of the open English *A*. The cow and sheep being deemed among a pastoral people the most valuable animals, to whose safety and preservation their chief care was directed, imitation of the voices of both was naturally employed as expressive of a cry.’

Amidst a variety of observations contained in this Essay, the author elucidates, by several examples, an affinity between the Greek and Galic languages. Some of them, it must be confessed, appear so extraordinary as to justify the conjecture that one of these tongues has really been indebted for no few of its formatives to the other. We shall content ourselves with selecting the subsequent instance.

‘ *BE*, in the Galic language, signifies *life*: but it is used to denote the means of subsistence; which bearing obviously the most intimate relation to life, acquires, in a figurative sense, the appellation proper, in its primitive acceptation, to life simply. When a stranger happens to enter the house of a modern Caledonian at meal-time, the landlord addresses him with the words ‘*Se do bhe*, which literally signify, *It is thy life*, but import an invitation to come and partake of the family fare, or *virtuals*, as the support of life.

‘ It may occur to the learned in the Greek language, that the Galic word *Be* is the root of the Greek noun *Bioς*, which signifies *life*, and also *sustenance*. It will be remarked also, that *Bioς* is used to signify *a bow*, which was the chief instrument used by the primitive societies of temperate climes in procuring the means of supporting life. The Greek word *Bia*, which signifies *strength*, is used by the Caledonians to denote *virtuals*. Thus the word *Bia*, which with the original inventors of the Celtic or Galic language denoted *virtuals*, was by the Greeks used to signify *strength*; a quality depending upon the possession of the means of subsistence.’

In the comparative investigation of the two languages, Mr. Grant makes no scruple to assign to the Galic the honour of superior antiquity. He contends, as some other writers have done, that both the Greek and Latin languages are of Celtic original; and that to find the true etymon in many words of each, the Galic or Celtic roots must be consulted, and their combinations analysed. As we have not the pleasure of being acquainted with this ancient language, it is impossible for us to trace the alleged similitude any farther than we find it confirmed by Mr. Grant’s observations. But we must acknowledge, from the number of instances which he has produced, that his opinion seems to be strongly supported.

Through the several remaining Essays contained in this volume Mr. Grant pursues his investigation with much ingenuity. He adheres to nature in developing the gradual progress of institutions respecting property, government, jurisdiction, and civil contracts; and he strengthens his own observations with the remarks of other writers on those subjects.

A Review of Part of Risdon's Survey of Devon; containing the General Description of that County; with Corrections, Annotations, and Additions. By the late William Chapple, of Exeter. 4to. 6s. in Boards. Thorn, Exeter.

FROM a neat, well-written Life of Mr. Chapple, prefixed to this volume, we perceive that he was a man whose industry and attention were fully equal to the work which he had undertaken; and we have little doubt but that he would have produced a valuable edition of a book at present almost obsolete, and scarcely to be purchased. At the same time, with all our regard for attentive and accurate enquiry, we do not approve of his specimen: his labour is misapplied, and his attention has been misdirected. He is so careful and exact to render Risdon intelligible, and so anxious lest his additions should be confounded with the original work, that his language is read with difficulty: he is even obscure from his eagerness to explain. But to those who can forget an ungraceful manner when they receive instruction, this Review will be an useful companion. The text is collated with the most valuable manuscripts; omissions are restored, and errors amended. We need not say that the notes are full, for Mr. Chapple seems not to have been sparing of his pains in any thing he undertook; and indeed if he was as earnest to procure information, as we find him to be in conveying it, with the most minute precision, no life could have been long enough for his work; for, like Sterne, he must have lived faster than he could possibly have written.

Devonshire, though rich and fertile in many respects, has not yet produced a natural historian, whose affection to his native soil has led him to examine and describe its productions. The little which Mr. Chapple mentions in his general account is so unsatisfactory, that curiosity is rather raised than gratified. The following note, however, on the load-stone, we shall extract, for its utility.

‘ Our author’s words here are,—“ for it directs the needle of the sailor’s compass to the North, being but touched therewith;” and indeed when he wrote, it had little deviation from it, and that little was then rather easterly, than westerly as at present: but it is now well known that the very variation (as ‘tis called) of the magnetic needle, is itself continually varying, both with respect to time and place; being different in different places at the same time, and at different times in the same place; and though it was formerly easterly, the needle has long since passed the north point, and in this part of the world now declines many degrees to the west thereof. The variation

riation here at Exeter and in its neighbourhood is at present, (viz. in November 1772,) no less than 22 degrees and 3 quarters westerly, as I have found by accurate observations; so that here, the needle, at this time, points nearly north-north-west, and this its variation or declination is continually increasing, (perhaps more regularly than is generally supposed,) at the rate of about one degree, or a very trifle more, in 6 years; as is evident from a comparison of the present with the former observations made at Exeter for more than 50 years past: for in 1718, a judicious observer found it to be here $13^{\circ} 20'$ westerly; on the 20th of May 1762, I found it increased to 21 degrees; and now to at least $22\frac{1}{2}$ as above; so that in 1780, we may expect it to become full 24 degrees.—This hint, 'tis presumed, will not be deemed impertinent in a work of this kind; and may not be unacceptable to some readers, whose business may occasionally require the use of the magnetic needle, in these western parts; or whose curiosity may prompt them to compare these with future observations of their own?

The account of Cornwall is almost wholly the work of Mr. Chapple; but we find little in it which is very useful or interesting, as the greater part relates to its ancient history, in which there is much uncertainty, and some fable. We shall select Mr. Chapple's Philippic against China, as a specimen of his very peculiar manner.

‘ This mimic silver was much esteemed by the ancients, who properly judged of its value from its uses and its beauty: whence we may infer, they were strangers to the capricious taste of some moderns, who fancy their tables and beaufests more elegantly adorned by the far-fetched and dear-bought manufactures of the Chinese, than by the more useful and convenient, but much less expensive utensils that might be had for the same purposes nearer home. These, however conducive their purchase to the support of their poor neighbours, can expect no quarter with those, who prefer a collection of China even to the most superb services of well-wrought plate: despising the curious workmanship of the latter, which superadds new beauties to its native lustre; but admiring the moist and soapy gloss of the former, and charmed with its deformities and blemishes; especially if it be (as it commonly is,) stained and disfigured by the clumsy drawings of unnatural monsters and pagods, whose uglinesses the more forcibly strike the offended eye by the vividity of their colours, and the reflection of a sort of horrible glare from the eyes and scales of serpents and dragons depicted on the vitrified surface. But fashion gives a sanction to the greatest absurdities, and progressively communicates its infection from the great vulgar to the little. Hence our yeomanry awkwardly aping the gentry, no longer, like their frugal ancestors, confine their solicitude to satisfy the demands of necessity and conveniency; but lavish the advanced income of

of their farms (acquired by the greater dearth of their produce, and too often from the unrewarded toil of their half-paid and half-starved labourers), to obtain a share in the vanities and follies of their superiors: sacrificing solid advantages to empty trifles and useless baubles; and common prudence to the ridiculous affectation of a false though fashionable taste. The capacious tankard of double-racked cyder, or wholesome, though home-brewed, October beer, improved by the addition of a nut-brown toast,—with which, and perhaps a broiled rasher or a steak of hung beef, the hospitable Franklin of the last century could regale himself, his neighbours, and friends,—are now rejected for a complete set of tea-tackle and a sugar-loaf; the bounties of Ceres and Pomona undervalued; and the dispiriting infusion of the leaves of an Asiatic shrub, preferred to the exhilarating beverage derived from the red-streak apple-tree or the barley mow. The glittering rows of plates and platters, which of yore adorned the dresser and shelves of the neat and oeconomic house-wife, give place to frangible earthen dishes and saucers, less fit for their purposes than even the wooden trenchers in use before the neglect to cultivate and preserve our timber made more work for the miners, pewterers, and cutlers. But glazed earthen plates must now dull the edges of our knives; and the country squire, to keep a step higher than his neighbouring farmers, to please his modish madam, and escape being censured as a tasteless churl, must prefer the brittleness and frailty of Dresden porcelain to the solidity and permanence of Danmonian pewter.

The editor wishes to have continued the work, if a proper assistant could have been procured. But, as Risdon's Survey is much mutilated, and very scarce, we would recommend the re-publication of one of the best manuscripts, probably that of Mr. Southcombe, of Rose-Ash, which appears to have been the property of Mr. Giles Risdon, our author's eldest son, together with the notes and corrections by Mr. Chapple, which still remain. In this way, with little labour, the public may obtain an accurate account of the ancient state of the very respectable county which was the object of our author's review.

*Landscapes in Verse. Taken in Spring. By the Author of *Sympathy*. Second Edition. 4to. 2s. 6d. Becket.*

THEODORUS, an enthusiast in love and poetry, is introduced as bewailing the absence of his Cleone, and drawing a melancholy kind of satisfaction, which sensibility only can feel or conceive, from reflecting on the object of his passion, and contemplating the rural scenes around him. He hails the deep solitude,

‘ Sacred to love, to silence, to Cleone.’

He invokes the Muses to
 ‘ Come, with Imagination’s pregnant store
 Of young ideas, tender-tinted flowers
 Of fragrance heavenly sweet, and hue divine.
 Come, with soft Consolation:—O, descend,
 And bring along, companion ever lov’d,
 Fancy—the brightest of th’ æthereal host,
 She, who in visionary robes of light,
 Sky-woven, and of texture exquisite,
 Finer than threaded sun-beams—know’st to dress
 Anew, that parted bliss, which in the urn
 Of yesterday was clos’d; she who revives
 What Time has torn away; who can restore
 The dead,—the buried—such is transport lost:—
 Blessed enchantress! who by Mem’ry’s aid
 Canst bid the raptures of the past arise,
 Unblemish’d from the tomb, in all their charms.’

We object but to one word in the above passage, and that we should have suspected to have been owing to an error in the press, had it not been retained in the second edition: for *know’st*, in the ninth line, we must read *knows*, to render it grammatical. Theodorus proceeds farther to invoke Fancy, and illustrates her power by imagining Cleone present, and participating with him the pleasure which natural objects afford to the contemplative and sentimental mind. As they rest awhile on the ‘ skyey summit,’ he introduces a description, which those who have loved will undoubtedly feel, of the pleasures arising from a mutual affection.

‘ The joy of admiration undisturb’d;—
 The ardent gaze of fondness o’er the face
 That blooms a thousand graces on the look,
 As deep attention draws the varying blush;—
 The thrilling glance, that in the trembling heart
 Stirs the deep sigh, and pierces ev’ry sense
 With aching rapture, Love alone can feel;—
 The touch which holiest Innocence allows,
 A touch, though lighter than the gossamer,
 Or the thin down that from the thistle flies
 When summer zephyrs sport, can shake the frame
 More than the hurricane the bending reed;’—

They proceed to trace the ‘ varied beauties of the vale;’ and then, under the inspiration of *Fancy*, now introduced as ‘ seated on the hill,’ he ‘ etches’ the vernal landscape in such a manner as proves that the deity, so often introduced, has not been offended with our author’s frequent invocation. After having exhibited a picturesque delineation of various objects, he hears

“ The village bell with melancholy sound
Ring out the knell of death.”

The thought which it excites in Theodorus, of the misery he must feel, should he survive his Cleone, is well introduced, and the passage tender and affecting. He now hears the frequent repetition of

—“ O frail mortality!
Re-echoed thro’ the hollow of the grove.”

— At length I saw,
From the surrounding foliage rushing forth
Into the darkest path, a fable form
In mourning garments—disorder’d locks
Half veil’d his visage—vehement and loud,
Temperate and sad, by turns, he wept, or rav’d;
Ev’n as some ghost had burst th’ unquiet vault
Haunting the murderer. Oft he quicker strode,
Spurning the ground; and as he swept along
Would rend th’ opposing branches—lash the air
With the torn boughs, then throw them as in scorn
Upon the sounding earth—then raise his arms—
Then clench his hands in horror, till his grief,
Like some vast bed of waters, fathomless,
Flow’d silent, in the depths of agony
For clamour too profound:—’Twas dumb despair.
Anon the passing bell with sullen tone
Knoll’d thro’ the firs:—the falling shades of night
Began to thicken round:—the swelling winds,
Bore the dead notes upon their viewless wings,
Piercing the man of sorrow, who aghast
Broke short his step, and, as by light’ning smote,
Stood fix’d, with palms uplifted:—with soft voice
I spake—he heard not—with a gentle step
I cross’d his path—his eyes were bent on heav’n:—
He saw me not—his vision was above!”

This description is nervous and energetic. An episode follows, which informs us who this ‘ man of sorrow’ was. The story, though much inferior, bears some affinity to that of Celadon and Amelia, in Thomson’s Seasons. The marriage-day is fixed for the two lovers, Fanny and Agenor: on the preceding evening;

“ Season of universal calm! all breath’d
Ambrosia.—Ah! what an hour for love—
Now almost wedded love—to steal unseen
From all eyes but their own!—Such sweets to taste,
Walk’d forth Agenor and his destin’d bride.”

All those who have ‘ felt true passion’ are called upon to ‘ tell,’ we should rather read *conceive* or *imagine*,

‘O tell the extacy which now they shar’d,
Beneath the lustre of the rising moon,
Arm wreath’d in arm, and soul to soul conjoin’d !’

A dreadful storm of thunder, lightning, and rain, comes on,
Affrighted at perceiving the electric fire darting round Agenor,
Fanny flies in terror, where

—‘darkness wrapt
The fullen pool.’

Agenor hears a plunge in the ‘contiguous stream,’ and flies
to her assistance.

—‘with eager stretch
That shook the pool he swam ;’
but on this brook, stream, or pool, for it is distinguished by
each appellation, —‘a different way

Poor Fanny floated !—but at length, with voice
Like dying martyr’s sweet, she faintly cried,
‘Where art thou, love ? alas ! thy Fanny dies,
But dies Agenor’s—on his bosom then,
In his dear arms, O let me breathe my last !’

Agenor comes too late, and his sorrow terminates in phrenzy.
The story is by no means artificially conducted. A word, a
scream of Fanny’s, to have informed Agenor where she was,
would have been more consistent with probability than the
speech she makes while drowning. Theodorus, still under the
guidance of Fancy, continues to depicture various scenes in
warm and glowing, perhaps sometimes in glaring, colours. He
invokes the Muses; and celebrates their power in soothing or
directing, in a proper manner, the turbulent passions; and
exciting and invigorating those of a more amiable nature.
They descend in imagination before him. An ode is intro-
duced, as sung by them, allusive to his situation, the conclud-
ing image of which is prettily expressed,

‘Absence, tho’ it wounds, endears,
Soft its sorrows, sweet its tears ;
Pains that please, and joys that weep,
Trickle like healing balm, and o’er the bosom creep,
Love and Sorrow, twins, were born
On a shining, show’ry morn,
’Twas in prime of April weather,
When it shone and rain’d together ;
He who never sorrow knew,
Never felt affections true ;
Never felt true passion’s power,
Love’s sun and dew combine, to nurse the tender flow’r.’

Cleone

Cleone approaches, and Theodorus concludes the poem by comparing himself to a turtle, that, during the absence of his mate, sooths his sorrows by a soft consolatory song; but at the sight of her,

• Then glad he gives his plumage to the breeze,
And springs along to welcome her return.

The author informs us that this poem was no hasty production, but the labour of three years. This, though certainly a compliment to the public taste, renders its defects, however trivial, more justly liable to critical observation. We have selected some few passages that we thought objectionable, and others might be added. The last line of the poem, for instance, is by no means happily expressed. To 'spring along,' though descriptive of speed, gives an inadequate idea of flight. It might, with propriety, be applied to the light bounding of a hare or greyhound, but not to the smooth motion of a bird. In more than one place the author, possibly with a view to give his style a resemblance of Milton's, affects a studied negligence of the laws of versification.

— 'Withdrawn, thus tuned th' enthusiast lay.—

And next appear'd, winding th' eventful avenue.'

In the first of these lines, *enthusiastic* would have sounded better than 'enthusiast'; it would have conveyed the same meaning; and the epithet 'eventful' in the second, not only militates against metrical law, but injures the sense, as the* fact alluded to, Fanny's death, did not happen in or near the avenue. To aim at the imitation of Milton's beauties, is a laudable ambition; but to copy his harsh expressions, and unpolished numbers, which doubtless proceeded not from design but negligence and inattention, betrays a want of judgment. This fault, however, is seldom to be found in our author; he is more often too studiously polished and ornamental. On the whole, there is considerable merit in this performance; and the drawings of † Mr. Lawrence, which accompany it, are executed in a very pleasing manner.

Eugenius: or, Anecdotes of the Golden Vale: an embellished Narrative of real Fact. 2 Vols. 12mo. 5s. Sewed. Dodgley.

WE are indebted for this pleasing performance to the same author who has often entertained us with observations dictated by good sense, and a cultivated taste. We allude to

* See page 32.

† The author informs us that this ingenious artist is now but sixteen years old.

the Spiritual Quixote, Columella, Euphrosyne, and some other publications of fancy and good-humour: nor are the Anecdotes of Eugenius of less importance; for to smooth the wrinkled brow of care, to beguile the heavy hours of suspense, or seduce the restless soul for a moment from its anxious solicitudes, is an important task, and one in which humanity would wish to be employed.

The chief opinion which the author endeavours to inculcate is, that the present age improves in many respects; and that the manners of our contemporaries are, at least, not 'altered for the worse.' We have lately inclined to the same opinion, in subjects of literature; and perhaps, if the vices and follies of the last age are compared, in *cumulo*, with those of the present, they may present a more shocking picture than we can now furnish. Avarice and hypocrisy are certainly not among the latter. But let us hear our author: we can only find room for some parts of his argument.

' Reason has certainly gained ground, though deep learning may be upon the decline; many prejudices are worn off, and many absurd customs laid aside; our manners are evidently more polished, and I think not more corrupt, than in the days of our youth. If we have fewer foxhunters, we have fewer hard drinkers; if our country gentlemen live more in public places, they drink less in private parties, than heretofore. As to our statesmen, orators, and poets,—if we must descend to particulars, without regard to party—though we have no Walpoles, Pulteneys, or Bolingbrokes, we have men not less honest, not less able: we have a Th—low, a C—md—n, a N—th, a Charles F—x, and a second William P—tt.

' If we have not a Swift, an Addison, or a Pope, we have an H—rd, the W—rtons, and an H—yley, with many others not inferior to them; not to mention many female writers, superior to those of any age, ancient or modern.

' In point of taste and skill in the polite arts, you will hardly dispute our *superiority* to the last age; nor put even Pope's hero, Jervas, in competition with Reynolds or Gainsborough; or Hogarth himself with Harry B—nbury.

' Even our fair ladies, though some few, with a noble contempt of the laws of decency as well as of chastity, have distinguished themselves in the annals of gallantry; and though they have too generally adopted the high ton of a bold masculine air and ambiguous dress; yet I question whether we have not in high life as many, or more examples of conjugal fidelity, maternal tenderness, and domestic economy, as in

the former part of this, or in the latter part of the last century.'

He opposes the arguments drawn from the licentiousness of some modern fashionable females, in the following manner.

' The Peerage of Great Britain, continues he, in conjunction with the Irish nobility, many of whom reside in England, amount, I believe, to near five hundred families: and our commoners of high rank, and possessed of capital fortunes, and who also figure in high life, are almost innumerable.'

' Now amongst these people of distinction, who exhibit themselves on the theatre of the polite world, we hear of two or three ladies, in two or three years, perhaps, who from mere wantonness and love of variety, or from being unsuitably matched by their parents—and sometimes, I fear, from the ill usage of their tyrannical masters—violate their conjugal engagements, separate from their husbands, become the subject of public speculation, and fill every news-paper with licentious anecdotes, criminal adventures, and trials for incontinency.'

' But we hear nothing all this while, of the hundreds and thousands of virtuous wives, tender mothers, or dutiful daughters, who, in the sequestered paths of life, discharge their duty in their several relations and departments without noise or ostentation.'

' Neither are the trials of these few fair culprits, in this age, stained with the guilt of poisoning or assassinations; crimes shocking to humanity, with which history abounds; and which have furnished the subjects of tragedy, in earlier periods, in our own country, as well as in other parts of Europe, and amongst the ancient celebrated commonwealths of Greece and Rome.'

Perhaps it is not difficult to draw the balance; but it will be augmented or diminished by the mind of the accomptant. Those who pass cheerily through the vale of life, without feeling its distresses or bearing its burthens, will increase the favourable sum: while those who sink under disease, whose pain, either of body or mind, casts a gloomy shade on their prospects, and separates their minutes by imaginary hours, will form a different opinion. Truth, as usual, must lie between; and when we weigh the facts in that balance, we think, with our author, that we have seen worse times; but he must allow us to add, that we wish for better.'

The story, in general, is simple, pleasing, and tender. The author calls it an embellished narrative; it is not above truth; it is not ornamented with splendid imagery, or refined by an affected delicacy; it seems to contain real facts in disguise.

We

We have read the anecdotes with pleasure: they speak to the heart; and the heart which can feel will applaud them.

Many judicious remarks are interspersed in the narrative, with which we generally agree; but we cannot take them from their proper place. The flower which ornaments a bouquet, from the combination or contrast of its colours with those which surround it, may not be particularly striking when separated. Yet we cannot help transcribing our author's sentiments with respect to the poetical Milk-woman: we transcribe, because we wish strongly to enforce them.

A scene of this kind discovered lately to the benevolent Mr. B. and that soul of sensibility Mrs. H. M—re, the ingenious and virtuous Bristol milk-woman; whom they have nobly relieved, and placed above want, by the assistance of lady B—, Mrs. M—t—gue, and other friends; and have left her in a situation to court the muses at her leisure. But as “Apollo himself does not always string his bow,”—and as verse, in this tasteless age, is not always a marketable commodity,—it would not be amiss, if Mrs. Yearsly had two strings to her bow, and (I speak it seriously) were instructed to make cheesecakes and custards with her milk, as well as to make verses; in which case, any productions of her muse, which lay upon her hands, might be usefully employed in protecting the more lucrative productions of her oven.

These volumes of our author are ornamented, like his other works, by the elegant pencil of Mr. Bampfylde,—‘ arcades ambo:’ a kindred taste seems to have united them; and the labours of each reflect a lustre on the other.

Paley's Principles of Moral and Political Philosophy. (Concluded, from p. 37.)

AFTER having examined the relative duties both determinate and indeterminate, our very candid and intelligent author considers the duties to ourselves; that is, those duties which have our well-being for their object, and which unfortunately we are least attentive to. The regard to be paid to them is also of consequence to society in general, yet in some instances they may not do any great injury to our fellow-creatures, though in all they are hurtful to ourselves. Under this head Mr. Paley examines the Rights of Self-defence, Drunkenness, and Suicide. The Rights of Self-defence are properly stated, and no exigence is supposed by our author to justify a person in taking another's life, but when life and perhaps chastity are in danger, and every method

thod of flight, or procuring assistance, is taken away. Drunkenness has often exercised the pen of the moralist, and it is noised imputation to an author's ingenuity to have suggested nothing new on the subject ; but Mr. Paley places the usual arguments, both from reason and Scripture, in a very striking light. The arguments in defence of suicide are delivered with a force, which even a strenuous assertor of its lawfulness would approve. This is an instance of our author's candour ; but we fear the answer will not appear sufficiently strong : we mean not that he betrays the cause which he should defend ; but that the arguments are not such as will affect the determined suicide. In the cooler moments, the reason and the feelings oppose it with violence ; but in the hour of murder, reason is asleep ; insulted pride, disappointed ambition, or sullen despair, are only awake. The man who would oppose suicide with success must speak to these : he must pique the pride, rouse the remaining spark of ambition, and add force to the resolution. This is a disease of the passions ; the reason and the judgment are already vanquished enemies.

Of the duties towards God, the first is prayer. The arguments from the light of nature, Mr. Paley owns, are only negative ; and do not positively enforce the duty and efficacy of prayer. This part of his subject he has examined with candour ; the infidel and deist can go on with him cordially. In this way, though we have applauded his candour, we think too that he has acted with the most consummate policy. To state the argument weakly, or to reply to it injudiciously, the most common method (we are sorry to be obliged to remark it) of acting, either disgusts the opponent, or adds to his triumph. The cause, in our author's hands, loses nothing : his arguments do not weaken the faith of the believer ; and they conduct, with great address, the opponent to other arguments derived from revelation. If these are denied, the force of evidence, from reason alone, inclines the balance in favour of prayer ; and the antagonist is left in a more proper state than that in which he probably commenced the enquiry. The next chapter, which contains the comparative advantages of public and private prayer, is very just and valuable. Mr. Paley proceeds to forms of prayer. In this chapter he enumerates the advantages of a Liturgy with great propriety. He is probably not equally accurate in his defence of the amplification of our present forms. The composer cannot expect that the devotion will be equally kept up in an extensive service ; and it is evident that, in an animated concise prayer, the attention will be more alive than in the more laboured repetitions of former ages. There are undoubtedly many strong objections

to the present forms ; and these can be only evaded by alledging, what is strictly true, that every other mode of public prayer is liable to more numerous and important ones.

The Use of Sabbatical Institutions is our author's next object ; and he explains the institution, and its reasons, in a scriptural and moral view. We cannot resist transcribing the following very intelligent and judicious answers to some obvious questions.

If it be asked, as it often has been, wherein consists the difference between walking out with your stick or with your gun ? between spending the evening at home, or in a tavern ? between passing the Sunday afternoon at a game of cards, or in conversation not more edifying, nor always so inoffensive ?—To these, and to the same question under a variety of forms, and in a multitude of similar examples, we return the following answer :—That the religious observation of Sunday, if it ought to be retained at all, must be upheld by some public and visible distinctions : that draw the line of distinction where you will, many actions which are situated on the confines of the line, will differ very little, yet lie on opposite sides of it—that every trespass upon that reserve, which public decency has established, breaks down the fence, by which the day is separated to the service of religion—that it is unsafe to trifl with scruples and habits that have a beneficial tendency, though founded in mere custom—that these liberties, however intended, will certainly be considered by those who observe them, not only as disrespectful to the day and institution, but as proceeding from a secret contempt of the Christian faith—that consequently they diminish a reverence for religion in others, so far as the authority of our opinion, or the efficacy of our example reaches ; or rather, so far as either will serve for an excuse of negligence to those who are glad of any—that as to cards and dice, which put in their claim to be considered amongst the harmless occupations of a vacant hour, it may be observed, that few find any difficulty in refraining from play on Sunday, except they who sit down to it with the views and eagerness of gamesters :—that gaming is seldom innocent—that the anxiety and perturbations, however, which it excites, are inconsistent with the tranquillity and frame of temper, in which the duties and thoughts of religion should always both find, and leave us—and lastly, we shall remark, that the example of other countries, where the same or greater licence is allowed, affords no apology for irregularities in our own ; because a practice which is tolerated by public order and usage, neither receives the same construction, nor gives the same offence, as where it is discouraged and censured by both.'

The moral part of this work is concluded by a consideration of the reverence due to the Deity, and includes remarks on profane swearing, and every impropriety of speech and manner,

ner, which may be styled an offence in this view. The remark on Mr. Gibbon's conduct is the more just, as it avoids the beaten path, and attacks him where he is most vulnerable, where the weapon must reach his heart. The language too is warm and indignant: our readers may be as much pleased with it as ourselves.

‘ An eloquent historian, besides his more direct, and therefore fairer attacks, upon the credibility of the evangelic story, has contrived to weave into his narration, one continued sneer upon the cause of Christianity, and the writings and characters of its ancient patrons. The knowledge which this author possesses of the frame and conduct of the human mind, must have led him to observe, that such attacks do their execution, without enquiry. Who can refute a sneer? who can compute the number, much less, one by one, scrutinize the justice, of those disparaging insinuations, which crowd the pages of this elaborate history? What reader suspends his curiosity, or calls off his attention, from the principal narrative, to examine references, to search into the foundation, or to weigh the reason, propriety, and force, of every transient sarcasm, and fly allusion, by which the Christian testimony is depreciated and traduced? and by which nevertheless, he may find his faith afterwards unsettled and perplexed.’

The work, we have already observed, contains the principles of ethics and polity: it is indeed styled the *Elements of Moral and Political Philosophy*. Mr. Paley next proceeds to the second part of his subject; and, if he is not equally successful in establishing his principles on unexceptionable foundations; if he does not raise a building, whose exact proportions in the several parts, and whose elegant simplicity, as a whole, fix the attention, and excite admiration; yet, as a politician, he deserves considerable praise.

His account of the origin of civil government will, by many, be thought exceptionable: it is, says he, ‘ patriarchal or military.’ This is undoubtedly the most obvious and simple origin: it is rendered highly probable by the state in which we find nations in the infancy of their political existence; it is supported by the gradual evolution of the mental faculties and powers, in this artificial situation; it is established on the early and rapid institution of absolute monarchies. We are well aware of the ridicule with which this opinion has been attacked by innovating politicians, who, from refining on what government should be, have arbitrarily fixed what it originally was. It is no imputation on the human mind, though we should suppose it originally unshackled, and of equal capacity in every individual, that inexperienced youth should submit

to the judgment of riper years; that the son should obey him who gave him birth; or that the soldier should submit to the general, who had been entrusted with the execution of a plan. But we must return.

After having traced the origin of civil government, our author proceeds to the means by which it is maintained; and distinguishes, with his usual accuracy, the different motives which contribute to ensure obedience.

In a work less respectable in its leading features, we might remark a little inaccuracy with regard to the Lama of Thibet. We apprehend that he is not considered as the 'immortal God himself,' but only as his representative. The immediate corollaries, from the means by which civil government is maintained, deserve the particular attention of princes: they are suggested by reason and the experience of ages.

Mr. Paley next explains the Duty of Submission to Civil Government; a subject, he observes, sufficiently distinguished from that of the last chapter; 'as the motives which actually produce civil obedience may be, and often are, very different from the reasons which make that obedience a duty.' In this chapter, but it is too long for an extract, our author considers the origin of government as supposed to be founded on a compact, either tacit or implied. He detects the fallacy, the specious delusive form of this system, which is examined at greater length, as it seems 'to lead to conclusions unfavourable to the improvement and peace of human society.' On the whole, the only ground of the subjects obligation is 'the will of God, collected from its expediency.' The foundation of this origin has been already laid, and was noticed in our former article; and its scriptural ground is the subject of the following chapter.

Civil liberty has been so often the topic of the politician, that it is not easy to form a consistent idea of it. In general, the definitions do not so much describe liberty itself, as the safe-guards and preservatives of liberty; and they seem justly to meet in the definition before us, viz. 'civil liberty is the not being restrained by any law, but what conduces, in a greater degree, to the public welfare.' The instances brought to illustrate this definition clear it from all the difficulties which seem, at first sight, to attend it. These considerations lead the author to an account of the different forms of governments, with the advantages and disadvantages of each: it is but just to add, that we have never seen it equalled either for clearness or accuracy. The chapter on the 'British Constitution,' deserves the same character: we regret that we must leave it without a remark; for, if we were to engage in this sub-

subject, we should consume all the space destined for the rest of this article, and many valuable parts of this work must be left unnoticed.

The next chapter is on the administration of justice, and several modes by which improper partialities may be best avoided. It does not detract from the diligence of the author, but it adds an additional lustre to the conduct of British jurisprudence, that all his precautions are suggested by the constitution, or the practice of the several courts in this kingdom. The author then enquires into the cause of so many doubts in the application of natural justice, whose rules are so few and evident. He concludes with mentioning two peculiarities in the judicial constitution of this country, which do not appear equally unexceptionable with the other parts of it; one, the required unanimity of the jury, the other, the ultimate appeal to the house of peers. The foundation of each is, however, obvious; the first to guard against every doubt of guilt, the second is derived from the civil jurisdiction of the barons in their own districts, from whence their collective judicial capacity may be easily deduced.

On the subject of crimes and punishments, Mr. Paley advert's to a circumstance which has lately attracted our attention. The second method mentioned of administering penal justice, assigns capital punishment to many offences, but executes it on few. This, he observes, is founded on the consideration, that no offender may escape the punishment due to his crimes; but that allowance may, on the other hand, be made for those numerous alleviations of the offence, which no legislator could foresee or provide for; yet he at last allows that

‘ The certainty of punishment is of more consequence than the severity. Criminals do not so much flatter themselves with the lenity of the sentence, as with the hope of escaping. They are not so apt to compare what they gain by the crime, as what they may suffer from the punishment, as to encourage themselves with the chance of concealment or flight. For which reason, a vigilant magistracy, an accurate police, a proper distribution of force and intelligence, together with due rewards for the discovery and apprehension of malefactors, and an undeviating impartiality in carrying the laws into execution, contribute more to the restraint and suppression of crimes, than any violent exacerbations of punishment.’

Indeed the whole chapter is an excellent commentary on our penal laws. It points out their imperfections with that penetrating spirit whose inquisitions no delusive covering can resist.

Our author next proceeds to religious establishments; and

‘ The argument, then, by which ecclesiastical establishments are defended, proceeds by these steps. The knowledge and

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profession of Christianity cannot be upheld without a clergy; a clergy cannot be supported without a legal provision; a legal provision for the clergy cannot be constituted without the preference of one sect of Christians to the rest: and the conclusion will be satisfactory in the degree in which the truth of these several propositions has been made out.'

In all Mr. Paley's arguments on this subject, we perceive so strong a conviction of the utility of establishments, that we fear, in some eyes, it will detract from the merit of his work. We have repeatedly perused his arguments with attention, but we can detect no error. We shall transcribe a passage, as a specimen of his reasoning on these subjects.

' After the state has once established a particular system of faith as a national religion, a question will soon occur, concerning the treatment and toleration of those who dissent from it.— And this question is properly preceded by another, concerning the right which the civil magistrate possesses to interfere in matters of religion at all; for although this right be acknowledged whilst he is employed solely in providing means of public instruction, it will probably be disputed, indeed it ever has been, when he proceeds to inflict penalties, to impose restraints or incapacities on the account of religious distinctions. They who acknowledge no other just original of civil government, than what is founded in some stipulation with its subjects, may with probability contend that the concerns of religion were excepted out of the social compact; that in an affair which is transacted between God and man's own conscience, no commission or authority was ever delegated to the civil magistrate, or could indeed be transferred from the person himself to any other. We, however, who have rejected this theory, because we cannot discover any actual contract between the state and the people, and because we cannot allow an arbitrary fiction to be made the foundation of real rights and of real obligations, find ourselves precluded from this distinction. The reasoning which deduces the authority of civil government from the will of God, and which collects that will from public expediency alone, binds us to the unreserved conclusion, that the jurisdiction of the magistrate is limited by no consideration but that of general utility: in plainer terms, that whatever be the subject to be regulated, it is lawful for him to interfere, whenever his interference, in its general tendency, appears to be conducive to the common interest. There is nothing in the nature of religion, as such, which exempts it from the authority of the legislator, when the safety or welfare of the community requires his interposition. It has been said indeed, that religion, pertaining to the interests of a life to come, lies out of the province of civil government, the office of which is confined to the affairs of this life. But in reply to this objection, it may be observed, that when the laws interfere even in religion, they interfere only with

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temporals: their effects terminate, their power acts only upon those rights and interests, which confessedly belong to their disposal. The resolutions of the legislature, the edicts of the prince, the sentence of the judge, cannot affect my salvation; nor do they, without the most absurd arrogance, pretend to any such power: but they may deprive me of liberty, of property, and even of life itself, on account of my religion; and however I may complain of the injustice of the sentence, by which I am condemned, I cannot alledge, that the magistrate has transgressed the boundaries of his jurisdiction, because the property, the liberty, and the life of the subject, may be taken away by the authority of the laws, for any reason, which, in the judgment of the legislature, renders such a measure necessary to the common welfare. Moreover, as the precepts of religion may regulate all the offices of life, or may be so construed as to extend to all, the exemption of religion from the control of human laws might afford a plea, which would exclude civil government from all authority over the conduct of its subjects. Religious liberty is like civil liberty, not an immunity from restraint, but the being restrained by no law, but what in a greater degree conduces to the public welfare.'

The next subjects of attention are 'Population and Provision; and of Agriculture and Commerce as subservient thereto.' The remarks on population are not new, but they are so plainly and connectedly delivered, that their force will probably be felt more sensibly than when they have appeared in other forms. The most striking and useful part of this chapter is, on the connection between population and employment; and again, on that between population and trade, even where no one article of human subsistence is imported. There are few speculations more pleasing, than to trace these remote connections in subjects so greatly subservient to human happiness, and almost to our existence. We would, on account of its intrinsic merit, strongly recommend this part of Mr. Paley's work. The chapter concludes with mentioning some impediments to agriculture; among which are the rights of common, (he should rather have said manerial rights, for those of common are not so generally injurious) and tythes. The last operate, in Mr. Paley's opinion, as a bounty on pasturage, and

' The burthen of the tax falls with its chief, if not with its whole weight, upon tillage; that is to say, upon that precise mode of cultivation, which, as it hath been shown above, it is the busines of the state to relieve and remunerate, in preference to every other. No measure of such extensive concern, appears to me so practicable, nor any single alteration so beneficial, as the conversion of tithes into corn-rents. This commutation, I am convinced, might be so adjusted, as to secure to the tithe-holder a complete and perpetual equivalent for his

interest, and to leave to industry its full operation and entire reward.'

The volume concludes with Remarks on War and Military Establishments; but, as the pen of the moralist will be little regarded in the eager claims of contending nations, we need not enlarge on this subject. That part of the chapter which is more interesting, as it relates more nearly to domestic polity, and of course to human happiness, is on the comparative advantages and disadvantages of a standing army. These are enumerated with judgment and propriety.

We have now pursued our author, in a brief detail, through this large volume, in which we have found much to praise, and little, very little, to blame. Those, indeed, who may be more dissatisfied than ourselves with separate parts, should read the whole with attention; for the reasoning is conducted with so much art and precision, the connections are so minute, that we sometimes begin to doubt of the corollary, though we afterwards find it drawn with accuracy, from an unexceptionable proposition. We mention this precaution against hasty and partial criticism, because we have been more than once on the brink of the precipice.

We need not now repeat those commendations which we have so freely intermixed with our account of the work itself; and we shall only add, that the language is as clear and accurate as the principles are just and unexceptionable. It is always to be distinguished for its precision, and that kind of elegance, which arises 'from proper words in proper places.' There are few sentences which a critic would wish to amend; and there is sometimes an expressive energy, which few could reach.

La Pucelle; or, the Maid of Orleans: From the French of Voltaire. The First Canto. 4to. 2s. Wilkie.

THOSE works whose merit depend on the brilliancy of wit, the acuteness of satire, and peculiar turns of language, are translated with difficulty, and their beauties are very imperfectly preserved. On this account, the humorous works of Swift, the inimitable Hudibras, and some others of the same kind, lose their spirit in the translation; and our neighbours, with little success, look for that humour with which we are so much delighted. *La Pucelle*, on the contrary, has hitherto had no proper representative in English; and we approach only to the sprightliness and simplicity of Fontaine. In our forty-ninth volume, we reviewed a probationary canto of the former, which stepped forward with an epic dignity, and seemed,

to disdain the ‘ quirks, the quips, and wanton smiles,’ of the original. It was Cato at the *Floralia*. Our present translator comes nearer the author in his form. His Hudibrastic suits better with the comic vein of the story, and his fancy is ready to finish what Voltaire sometimes leaves incomplete: yet, on the whole, he is a faithful, and often a happy, translator. He has withheld the rest of the poem, from a diffidence of success: but professes that he is not ‘ studious of profit,’ though his affluence is not sufficient to make him ‘ indifferent to loss.’

‘ There are two very respectable descriptions of men to whom the translator must particularly address himself: the periodical critics, who avow themselves the guardians of the public taste; and the men of grave characters, who, alarmed at the name of Voltaire, may, on this occasion, feel themselves the guardians, and prepare to enter the lists as the champions, of the public morals. To the former the translator must announce himself the writer of amusement, and not of profession; but he wishes not, under any pretences, to obtain more than his due, and his object is not to preclude criticism, but to deprecate severity. Acquainted with the original, the style of which, like that of all satirical writings in French verse, is close, comprest, and abrupt; they must be sensible of the difficulties of the undertaking, and it is only for the indulgences to which these may be entitled, that he presumes to solicit. If, therefore, in adapting the poem to an English dress, the translator has here and there been tempted to use some little latitude in the construction, he has only to throw himself on the candour of his judges; and to hope that he has neither been so frequent, nor so licentious in the use of it, as to destroy the general sense and spirit of the author, to amplify his compression into weakness, or overlay the character of his wit with superfluous ornament. To the latter, the translator finds it less difficult to address himself, for his literary delinquency he feels to be greater than his moral. The Pucelle is usually marked with the most exceptionable of its extraordinary author’s productions, but the translator cannot subscribe to the propriety of this disposition; he allows, indeed, that the poet’s wit is sometimes too wanton, and his satire sometimes too undistinguishing; but the frippery of a declining superstition, the abuses and corruptions of popery in particular, and of priesthood in general, seem to be the just object of the one; and to entertain the fancy rather than taint the mind, is the obvious tendency of the other. It was under this aspect of the work, that the translation was undertaken, in which the translator trusts nothing will appear to justify classing him amongst the open, or the insidious, enemies of virtue or religion.’

We have preserved the author’s defence entire, because we think it candid, and in general just; but we fear, that though

the objections to this poem are softened by his satire being called too undistinguishing, and his licentious wantonness entertainment of the fancy, yet, together, they have raised such a host of enemies, as to prevent the success of a translation. While we are pleased with the author's wit, and amused with his descriptions, we cannot approve of undistinguishing attacks or lively fancy. No one, as Mr. Paley observes, can answer to a sneer, or obviate the effect of a warm description by a moral lesson. It is, however, our present business to examine the translation; not to sit in judgment on the original.

As the author had prepared us for a little amplification, we were not surprised to find an additional couplet, to express a word or two, which could not be introduced into the former one; we were generally amused at the easy flow of versification, and often at the happy imitation of the original. But the following lines, though lively and harmonious, are a little too far extended for the original, which we have subjoined.

‘ Le diner fait, on digère, on raisonne,
On conte, on rit, on medit du prochain,
On fait brailler des vers à maître alain,
On fait venir des docteurs de Sorbonne,
Des perroquets, un singe, un arlequin.
Le soleil baisse ; une troupe choisie
Avec le Roi court à la comédie,
Et sur la fin de ce fortuné jour
Le couple heureux s'enivre encor d'amour.’

‘ The cloth remov'd, to help digestion,
Debated is some gen'ral question ;
Where pleasantry, and reason find
Employ for body and for mind :
Smut, inuendos, jokes abound,
The titter, and the tale go round ;
And in the various bill of fare
Scandal, and politics have share.
Whilst here some rhyming coxcomb peer,
As vain as noisy, storms your ear
His flimsy madrigals to hear. }

Another, skill'd to rhyme and sing,
Fit comrade for a jolly king,
A bawdy song is heard to roar,
Till all the room is one encore.
The scene now shifts, the grave Sorbonne
Is summon'd to afford them fun,
Like mummies plaister'd to the ears
With learning of some thousand years ;
And mock associates of their train,
Like them as formal, pert and vain ;

With

With flowing gowns, and pompous wigs,
Your dancing dogs, and learned pigs.
Close on their heels are usher'd in
Punch, Scaramouch, and Harlequin ;
A tribe the lynx's eye to cozen,
And your fire-eaters by the dozen :
With all that's strange of plum'd, or hairy,
An Irish giant, and a fairy.
At dusk choice parties with the king
To see the play are on the wing ;
For tho' the joyous day is done,
Their pleasures set not with the sun,
But on through ev'ning hours survive,
Kept by variety alive ;
Till passion sounds the charge anew,
And love again demands his due,
Demands the undivided right
To rule the happy couple's night ;
O'er whom his purple wings out-spread,
Flung bridal roses round the bed,
Where lapt in extacy they lay,
Till wak'd by such another day.'

But, in spite of this amplification, we now and then perceive some slight omissions. One, which we remarked in our account of the former translation, occurs also in this, viz. 'amour est un grand fard.' If the following lines are intended to include it, they lose the force of the original, by extending the expression.

' 'Tis love, 'tis pleasure, must disclose,
And give at once the full-grown rose.'

The French may now retort the satire, and speak of their line of bullion ornamenting whole pages, when drawn into *English* wire.

On the whole, however, we have not seen a more happy version of this celebrated poem. The translator seems to have understood his author, and to have preserved his brilliancy : if the poignancy is lessened, it has arisen chiefly from his desire of leaving ' no drop of this immortal man.'

For those who wish to compare the different translations, we shall select, as a specimen, the same passage which we quoted from the former version, in page 224, of our forty-ninth Volume. That is written in more finished verse, and is nearer to the words of the original. This approaches more closely to the careless, roguish manner of Voltaire. The features are often exactly traced in a picture, where, from a neglect of the air and manner, we find no great resemblance of the original.

‘ Le bon Roi Charle, au printemps de ses jours,
 Au tems de Pâque, en la cité de Tours,
 A certain bal (ce prince aimait la danse)
 Avait trouvé pour le bien de la France
 Une beauté nommée Agnes Sorel.
 Jamais l’amour ne forma rien de tel,
 Imaginez de Flore la jeunesse,
 Le taille & l’air de la nymphe des bois,
 Et de Vénus la grace enchanteresse,
 Et de l’amour le séduisant minois,
 L’art d’ Arachne, le doux chant des sirénes ;
 Elle avoit tout : elle auroit dans ses chaines
 Mis les héros, les sages & les rois.
 La voir, l’aimer, sentir l’ardeur brulante
 Des doux désirs en leur chaleur naissante,
 Lorgner Agnès, soupirer & trembler,
 Perdre la voix en voulant lui parler,
 Presser ses mains d’une main caressante,
 Laisser briller sa flamme impatiente,
 Montrer son trouble, en causer à son tour,
 Lui plaire enfin, fut l’affaire d’un jour.
 Princes & rois voulurent très vite en amour.’

‘ Twas on one Easter tide at Tours,
 Where Charles in cap’ring spent his hours,
 The youth, blest circumstance for France !
 Saw Agnes Sorel at a dance,
 A form of that superior kind
 As leaves description far behind ;
 For let imagination seek
 The first young rose on Flora’s cheek ;
 Go bid the Sylvan nymphs attend
 Their harmony of shape to lend ;
 And then to Love’s enchanting face
 Add all that beauty owns of grace ;
 For ease and elegance make room,
 And dress her from Arachne’s loom :
 With syren music let her tongue,
 Her steps be with seduction hung :
 Beside, like bees round ev’ry charm
 Let je n’ scai quois unnumber’d swarm,
 A single one of which contains
 A pow’r to lead the world in chains ;
 On’s marrow-bones the hero brings,
 Makes fools of sages, slaves of kings ;
 And yet such colours were too faint
 This lovely paragon to paint.
 The monarch saw and felt a flame,
 To see and love her was the same ;
 And through th’ ascending scale of fire,
 From the first spark of young desire,

His royal breast was taught to prove
The whole thermometer of love.
And now 'twas ogling, trembling, sighing,
The voice in speechless murmurs dying ;
Lock'd hands unto each other growing ;
The anguish of the bosom showing
By looks that speak, and eyes that burn,
Impatient of a fond return :
In short, in each occasion seizing
To practice ev'ry art of pleasing
Which love ingenious could invent,
A day, a live-long day was spent.
The bus'ness which their subjects mince
At once is swallow'd by a prince,
Who falls in love o'r head and ears
No sooner than the fair appears,
Made of combustibles to catch
At sight of beauty, like a match.'

An Inquiry how to prevent the Small Pox. By John Haygarth,
M. B. F. R. S. 8vo. 3s. Johnson.

THIS Inquiry is conducted with great judgment, and the rules of prevention are dictated by an intimate acquaintance with the subject. In some respects it has confirmed our opinion where we once doubted ; and, in others, we are not ashamed to own, that it has corrected our mistakes. Yet there is one view of the question, which we wish still to suggest, for farther examination. In many instances, the small-pox appear without spreading, and are styled sporadic, though the disease has not for some years been epidemic. We cannot reasonably suppose that, at these times, mothers are more strict, or children more cautious : it must depend either on the air not being capable of conveying the infection, or the body not being susceptible of it. The former reason is satisfactorily obviated, by the very careful observations of our author, since he has shewn that, except when the wind blows directly from the patient to the person liable to the infection, the contagion ceases at a very little distance. Yet this proposition must be in some degree limited by the state of the body ; and, in an epidemic small-pox, the contagion must be supposed generally diffused, though in such a state as to be often harmless, unless other occasional causes concur. In other fevers, any cause of debility, any obstruction of perspiration, a common cold, or a surfeit, will bring on a fever of the peculiar type which distinguishes the constitution. In these cases then, the miasma must be generally present ; and we think that we have seen

the small-pox occur in the same manner. But we will allow the extreme difficulty and uncertainty of such observations; at the same time it must be evident, from the very rapid progress of the disease, that somewhat, decidedly in the constitution itself, must contribute to render the poison efficacious, in the most diluted state. We mention this view of the subject with great diffidence; since by the diligence of the inspectors at Chester, its progress has been very generally traced by actual infection: but this or some other reason is still wanting to explain the different rapidity with which the disease frequently spreads.

We shall extract a few of the propositions which are remarkable for their utility, or which we think clearly and satisfactorily demonstrated.

‘Sect. 5. The period between infection and the commencement of the variolous fever is generally from the 6th to the 14th day inclusive, after inoculation: and this period is not much longer in the natural small-pox.’

This proposition is just, and well supported. It explains too the reason why infection, received at the same time with inoculation, does little injury; but it is most precisely true, when the matter inserted is in a fluid state.

‘Sect. 6. Persons liable to the small-pox, and infected by breathing the air, impregnated with variolous miasms: either (I) very near a patient in the distemper, from about the time that the eruption has appeared, ’till the last scab is dropt off the body, or (II) very near the variolous poison, in a recent state, or (III) that has been close shut up, ever since it was recent.’

‘Sect. 7. Clothes, furniture, food, &c. exposed to the variolous miasms, never, or very rarely, become infectious.’

Though the last position is well supported, yet, as the danger is often so great, it should not occasion neglect.

‘Sect. 8. The air is rendered infectious, but to a little distance from the variolous poison.’

We must subjoin a curious fact from the commentary.

‘These observations may be deemed too general to determine, with sufficient exactness, to what distance from the poison the air is rendered pestilential. But, as the following fact will ascertain, with some precision, in certain circumstances, the limit where the variolous poison begins and ceases to be infectious, in the open air, I shall endeavour minutely to describe every particular that could be supposed to influence this effect. A gentleman’s family, of whom eight were children, all liable to the small-pox, became inhabitants of Chester, in November 1777, having always till then lived in the country,

On

On the 8th of that month, in the afternoon, the weather being showery, cloudy, but not windy, and of a moderate temperature for the season, the eldest, an intelligent young lady (miss Archer, since married to Roger Comberbach, Esq.) from whom I had this information, and three of her brothers, went out, for the first time after their arrival, to view the town. Ascending the walls at the northgate, they turned westward, and soon met a child of about a year old, in the small-pox. The pustules were pretty numerous on the face; some appeared fresh and full of matter, others were scabbed. A nurse had the child on her left arm, passed on the north side, between them and the city wall, so that its face was toward the young lady and brothers. The clothes of neither nurse nor child seemed dirty. The breadth of the path is a yard and a quarter, between the wall of a building on the south side two yards and a half high, and the city wall, on the north side, whose top is one yard and a quarter higher than the path, and six yards above the ground. The young lady's face was nearly on a level with the child's; her brothers were rather lower. She is certain that she passed within half a yard of the child, and doubts whether she was not within half that distance of it. Her brothers, she believes, were all as near it. The narrowness of the path between the two walls renders this opinion very probable. They all walked exactly, or nearly, in the same line with the child, both before and after passing it. Both parties walked uniformly forward in opposite directions, at a moderate rate, except one of the brothers, who expressed a curiosity to look at the small-pox patient, stopped a little moment when opposite to it, and about a minute when some yards past each other. The young lady is certain that he did not touch, but thinks that he approached nearer the child than herself or any of the rest. This brother was the only one of the party who was infected. He was seized with the eruptive fever on the 15th of November, that is, on the tenth day after the interview; yet all the other three were susceptible of the distemper, being infected by him. They were attacked on the 1st, 2d, and 3d of December; that is, on the 24th, 25th, and 26th day after meeting the child; a longer period than has ever been supposed to precede the fever. Another brother was seized November 29th, and another sister, December 2d, who had not been on the walls. Though the three who met the small-pox patient, passed so near it, yet it is highly probable that none of them, and to a much greater degree, several thousands to one, that all were not exposed to the infection. Few medical conclusions can be drawn with such a degree of probability.'

We need not copy the methods which were taken to prevent the contagion, or the transactions of the Society. Those who wish to follow their example will undoubtedly refer to the work itself. We can only add our entire approbation of the plan,

plan, and a wish to see it more generally adopted, and more liberally supported.

In the Appendix is a curious letter from Dr. Benjamin Waterhouse, of Rhode-Island, describing the means by which they have prevented the small-pox from ever becoming epidemic in the island.—Though the object is meritorious, the method is certainly objectionable: it has had, however, so much success, as to deserve attention in its more important outlines.

Transactions of the Society, instituted at London, for Encouragement of Arts, Manufactures, and Commerce. Vol. III. 8vo. 4s. in Boards. Cadell.

THE progress of the Society's labours is an additional proof of the strength of their judgment, and the propriety of their views. The premiums are directed to important objects, and the several designs are pursued with steadiness and perseverance.

The first subject, as usual, is that of agriculture; and we, with pleasure, perceive the progress of plantations; but we wish that the useful oak was more often chosen to enrich the forest with its foliage, and the nation in future with its timber: its extensive employment requires immense supplies. We have a short account of dibbling or dropping wheat; a mode of sowing practised in Norfolk. But, as a premium has been offered, in order to obtain a more exact account of its utility, when compared with broad-cast and drilling, we shall not enlarge on it. The Howard or clustered potatoe is the next object; but the experiments are probably not so favourable as we may expect to find them in better soils; yet they are sufficiently so, to induce us to continue the cultivation. On this subject we are promised some farther satisfaction.

In the class of polite arts are inserted very particular descriptions of the pictures, painted by Mr. Barry, for the great room of the Society. These are now very generally known.

In the year 1760, premiums were offered for cloth made from the stalks of hops; but no proper claims have been made. As this defect was supposed to be owing to the want of some farther information, a short account is now published of what has been already done in this way. For the same reason we shall transcribe it. The observations chiefly to be attended to in this experiment are,

‘First, That the said specimens (viz. those left with the register of the Society) are sufficient to evince that hop-binds will afford a material for making cloth.

‘ Secondly, That the species of cloth intended to be made from the material produced, would very well answer the purpose of fine sacking, and coarse bagging for hops.

‘ Thirdly, that the sole cause of my not producing a stronger material, and a sufficient quantity to have entitled me to the premium proposed, was, that the material was too long immersed under water, and its texture was thereby destroyed.

‘ Fourthly, That such binds as I took occasionally from the large quantity I had put to soak, at the end of about six weeks or two months, afforded filaments sufficiently fine and strong, for any purpose,

‘ Fifthly, That the time necessary to reduce the inner substance of the hop-binds to a fitness for use, by maceration, will absolutely decay the outer coat, as appears from those which have continued under water above a year.’

In mechanics, the floating-light, for the preservation of sailors falling overboard in the night, at sea; the gun-harpoon (formerly mentioned, of whose utility we have additional evidence); a new and very convenient crane, by Mr. Braithwait; a new invented secret escutcheon, and some improvements on common locks, are described. These we cannot examine without the assistance of the plates; but they appear generally useful. We shall transcribe, however, an account of the properties of the escutcheon.

‘ The marquis of Worcester, in his *Century of Inventions*, N° 72, after having spoken of three kinds of locks invented by him, says “ an escutcheon to be placed before any of these locks with these properties.

“ The owner, though a woman, may, with her delicate hand, vary the ways of coming to open the lock, ten millions of times beyond the knowledge of the smith that made it, or of me who invented it.”

‘ Many attempts have been made to form a machine equal in its properties to the description here given, and from thence it is probable, arose the kind of padlock which have been long made in this country in great numbers, which having several letters on different rings, can only be opened when a certain set of those letters are arranged in one order, but this was in no degree equal to the end proposed, for besides the workman who made it being at all times informed of the position the letters must be in, and consequently enabled to open it; the letters and rings admitting of no variation of place, at the will of the owner, reserving at the same time a power of opening the locks, whenever the proper arrangement became known,

known, the secret was divulged, and all security at an end; but by the improvement made by Mr. Marshall, the letters or figures allowing an almost infinite variety of changes, the owner may, in one minute, alter the secret in such a manner that even the maker would be as unlikely to open it, as he would be of gaining the highest prize in a lottery, by the chance of a single ticket; thus this kind of escutcheon is infinitely more secure than any hitherto in use, especially as the alteration of the letters may be made every day for years, without recurring to their first state, and as the owner may, at one time, chuse to trust a friend or a domestic with the secret, so that they might have recourse to his valuables, &c. he may also, at another time, wish to exclude them from that privilege, which this contrivance renders very easy to be done. As this improvement relates only to the escutcheon, it is obvious that every attempt to pick the lock it covers, or to open it by means of false keys, is prevented; a circumstance of no small importance, when locks of a curious construction, and with a number of fine wards are made use of.'

Next follows an abstract of the proceedings of the Society, from which we can extract nothing particularly interesting, and the usual lists of the members, &c. The volume is concluded by a list of the premiums offered in the present year.

Among the premiums, we perceive an encouragement for the propagation of the red willow, sometimes called the up-land willow. It is certainly, in many respects, an useful plant; but it also tends to chear the sandy wastes, as it flourishes in dry sandy grounds, and its cultivation will contribute to cover them with mould, so as to make them fit for better purposes.

We cannot enlarge on the different subjects, for which the Society have offered premiums; but would only hint that, with respect to rhubarb, their good intentions may be frustrated, if they do not limit the age at which the root of the plant should be taken up. We suspect that, at three or four years, it may be apparently good, yet not nearly equal in its properties to the Russian rhubarb; and it is most probable, that the Society confine their remarks to the *obvious* properties only. It certainly is not at its greatest perfection, under eight years, and probably not under twelve. We particularly mention this circumstance, because we perceive an eagerness to use it much earlier; and the character of the remedy will of course suffer by this precipitate conduct.

We shall only add, that the Society confines its views of improvement of waste lands to those 'which have been hitherto useless,' and we shall conclude with wishing them all the success which their benevolent designs deserve.

The Adventures of Six Princesses of Babylon. 4to. 3s. Buckland.

THE age of allegory is now past, for it approaches too nearly to positive precept ; and we wish to be allured into virtue, and cheated into health. The luxuriance of Hawkesworth, and the energy of Johnson, for some time supported it ; but their labours, in this mode of instruction, are, we believe, less popular than any other parts of their lucubrations. These objections are not intended to depreciate the pleasing performance before us, but to animate the exertions of the author in a more successful line. There is much fancy in the descriptions, and much wholesome instruction from the events : the wonders of fairy land, calculated to engage the imagination, are employed to fix the lessons more firmly on the heart. If there be a fault in the moral, it is, that the heroines are too often relieved from the distress, induced by their own misconduct, by supernatural assistance, without any efforts of their own. The great lesson to be inculcated on young minds, on the contrary, is, that though they have suffered from distress, yet that they do not deserve assistance, till they have amended the fault and rectified their conduct.

A king and queen, driven from their dominions, are obliged to seek shelter in a *lonely desert* ; but the queen, sitting one day on the *sea shore*, sees a benevolent fairy, who tells her that she will be restored to her throne by the virtues of her daughters. These young ladies are, however, to be educated by the fairy, who adorns their minds with every valuable quality ; and, after a proper education, she addresses them in the following words.

‘ You have now lived, my dear children, several years in this solitude, insensible of the great designs for which you were brought hither. But, before I proceed farther on this subject, it is necessary to inform you, that the fate of your parents is so strongly connected and bound up in yours, that is in your power, by your fortitude and virtue, to restore them again to empire and dominion, or, by your mutability and vice, to bring them with shame and misery to the grave.—Know then, that there are six wonders lie hid in nature, ordained as a trial of your constancy ; they are attended with innumerable perils, but when once possessed, and kept among you, will render you more powerful than the most absolute monarch.

‘ The first, (said she, addressing the eldest princess) is the Distaff of Industry ; an inestimable treasure ! for, by applying one end of it to your right hand, you are instantly put in

possession of the thing you desire: This, (continued she) Miranda, is allotted for your pursuit.

‘ The next, (said she) Florissa, must be your care: a Bottle of Water, taken from the River of Good-nature, no less valuable than the Distaff, being endowed with the power of reconciling all differences; one draught uniting the most bitter enemies: and it has also this peculiar quality, that, when once attained, it can never be exhausted, since the more it is used, the more it continues to increase.

‘ The Spear of Truth is the next, and possesses even superior virtues to the former, having the power of overcoming all evil enchantment. Provided you keep the straight road, you need not fear any thing; but, should you once turn aside, the dangers are so numerous as to require the greatest experience and fortitude to surmount. Be this your pursuit, Clementina.

‘ The Mantle of Meekness is the fourth, which confers a degree of immortality on the possessor: she who is fortunate enough to obtain it, immediately becomes beautiful as an angel, and, though she should live to the most extreme age, will still continue to wear the full bloom of youth on her countenance. May your best endeavours, my dear Bonnetta, not be wanting to acquire so great an ornament!

‘ The fifth (said she) is the Magnet of True Generosity: whosoever is possessed of it, is endowed with the power of transferring that pleasure they possess to another, which, at the same time, increases it in themselves. This, my dear Orinda, is the reward held up to you.

‘ Last of all comes the White Wand of Contentment (not less desirable than the rest), possessing the pleasing power of rendering the most disagreeable objects in nature agreeable. Let it be your care, Matilda, to return with this invaluable treasure.’

Their Adventures are the subjects of the work; and, with the assistance of benevolent fairies, the six heroines surmount every difficulty, and conquer the impediments which the baser passions scatter in their path. They procure these rarities, and each adventurer brings home a ‘gentle knight,’ to whom she is afterwards married. The father and mother are also restored to their kingdom.

‘ We shall not enlarge on the particular Adventures, or anticipate the public curiosity by any extracts. The young readers who peruse this work with attention, will be amply repaid both by its entertainment and instruction.

Observations on the Typhus, or Low Contagious Fever. By
D. Campbell, M. D. 8vo. 2s. Johnson.

OUR author very clearly and accurately describes a variety of the Typhus, which is frequently called the nervous fever, and perhaps deserves this title better than that which he has assigned to it. It is distinguished from the other varieties, they are scarcely species, by a considerable affection of the nervous system, by a cause operating unseen, and producing an irritation, or the effects which frequently follow from a slight but constant stimulus. In this state Dr. Campbell recommends opium in considerable doses: he recommends it, however, in a rational manner; and we are persuaded, from what we have ourselves seen, that it may be rendered useful. He refers to the practice at Edinburgh, not the wild visionary scheme of Brown and his young adherents, but one we suppose of the late amiable and benevolent Dr. Gregory. We shall mention the foundation of this plan, for the information of our author, who seems to have received no very satisfactory account of it. In the decline of the nervous fever, the symptoms of irritation of course increased; and, though opiates were occasionally employed during the progress of the disease, yet their full force were reserved for this period. When the more violent delirium had subsided, and the subsultus tendinum had grown into pretty general convulsions, laudanum was frequently employed both by Dr. Gregory and Dr. Cullen. It was precisely directed, as Dr. Campbell designs, to produce a sedative effect, or rather, to avoid insignificant cavils, lessen irritation and its consequences. In this way, we are well informed that many desperate cases have been relieved; but those who are conversant with fevers and their periods, will learn to distrust the effects of any medicine used about the crisis, when the power of the remedy cannot be easily separated from the efforts of nature. It must, at the same time, be allowed, that the remedy was well directed, and promised to be useful.

The appearances, which indicate the use of opium, are seen in the following short and faithful account of our attentive author:

‘ After the symptoms of the first attack, such as lassitude, shivering, pains in the back, limbs and head, the patient takes to his bed; his nights are passed without sleep; or if he falls into a short slumber, he awakes disturbed by some unpleasant dream; he starts up, and wants to get out of bed; he is continually turning and changing his posture; complains much of pain, or confusion in his head; of noise in his ears, and thirst. His tongue is either dry and hard, or covered with a thick, disagreeable brown fur. His eyes begin to grow muddy, and

assume a dull look. The pulse is about 120 strokes in a minute, and small. The skin dry, or bedewed with partial sweats, which produce no alleviation of the complaints. These symptoms continue, and grow more alarming; uneasy days succeed to restless nights; the patient is exhausted by pains, and by watching; the inclination and ability to take nourishment diminishes; the delirium, which for a while only took place upon coming out of his slumbers, is now more constant; and if some means cannot be found to interrupt the progress of the disease, slight convulsions, total refusal of food, and insensibility, are certain to ensue; which, with cold extremities and involuntary evacuations, close the scene.'

We shall next select the mode of employing the remedy.

' With these considerations in my mind, I began to exhibit this medicine. As it is when joined to camphor so efficacious in producing a determination to the skin, and as this last medicine has been looked upon as an useful one in these fevers, I first gave it in the following formula :

' R. Opii pur. gr. i. ad gr. iij.

Camphor. gr. x. ad gr. xv. f. bol. hora decubitus sumendus.

' In this dose, when the symptoms were mild, or in the early stages of the disorder, it was attended with all the expected good effects; but when the disease had been some time formed, and the symptoms more violent, it was not adequate to the purpose: I then augmented the quantity, and the formula which I now generally use is as follows :

' R. Tinct. Thebaic. gr. Ix. Julep e camphora unc. iij. m. and sometimes with the addition of thirty or forty drops of antimonial wine when the tongue is particularly dry and hard, or the thirst considerable.

' Of this the patient took two thirds in the evening, and the remainder at the end of two hours, if sleep, or at least rest, did not ensue. There was in the acme of the disorder generally a necessity for the whole quantity, but seldom any occasion for more. I have, however, in some, though few instances, found it necessary to give twenty or thirty drops more of *tinctura thebaica*, at the end of other two hours. For it must be observed, that unless the sedative effects of the opium be produced, that I never saw any good effects from this medicine. By this I mean that it should be given in a quantity sufficient to induce sleep, or at least rest, ease, and quietness, in opposition to restlessness and watchfulness: and until the patient ceases to be sensible of the head-ach, and pains in the limbs or other parts of the body; which is generally effected by the above dose. With respect to any farther quantity, it must be left to the discretion of the practitioner, and result from the necessity of the case. From the return of head-ach and tendency to delirium, I have sometimes been obliged to repeat the doses

doses in the morning: but in general the truce obtained by the opiate given in the evening made the succeeding day pass on tolerably easily; and the patient took the cordial mixture and food better; which last I always found to be a favourable symptom, as much as a total aversion to aliment was a bad one.'

We have attended to this part of Dr. Campbell's work, because it seems chiefly to deserve attention. The practice and the regulations are generally judicious; but (we mean it not as a censure) seldom new. We should be inclined to dispute the contagious nature of the disease; for we have seen more than one epidemic of this kind, supposed to be contagious, which was really not so. It is very difficult to separate the effects of a generally prevailing cause from contagion. We will beg leave to add one precaution to those which have been so very properly employed, in order to preserve the healths of the manufacturers, viz. frequent showers of water through the room, or probably of lime-water. These may be effectually procured, without danger from damp, by that very convenient machine, a chamber-bath.

THIS publication contains an account of the Literary Society which met at Spalding, in Lincolnshire, in 1710, and was established on rules, in 1712, by a number of gentlemen, who, in the true style of monastic antiquity, assumed to themselves the denomination of a Cell to the Society of Antiquaries in London*; at once expressing their modesty, and their connection with that respectable body, of which most of them were also members, and with which they kept up an uninterrupted correspondence for upwards of forty years.

This society took its rise from a few gentlemen of the town, who met at a coffee-house, to pass away an hour in literary conversation, and reading some new publications. The founder was Maurice Johnson, esq. a native of Spalding, of the Inner Temple, London. He was only occasionally their president: but was their secretary thirty-five years; during which time he filled four large folio volumes with their acts and observations. A fifth volume was continued to the end of the year 1753. These volumes contain a fund of discoveries, foreign and domestic, in antiquities, history, and natural philo-

* The first meetings of the Society of Antiquaries were in 1707. The members made a regular election of officers in 1717-18; and were incorporated in 1751.

sophy, interspersed with manuscripts of deeds at length, anecdotes, poems, &c. adorned with drawings by Mr. Johnson, and his daughter, Anne Alethea, and others. Members on their admission presented some valuable book to the Society, and paid twelve shillings a year, besides a shilling at each meeting. By these means they had formed a valuable library. In 1743, the theological part was given to the church, and placed in cases in the vestry, where it still remains; and the grammatical part to the school, where it still is; but both are reserved for the Society's use, till dissolved; and then these and all in the meeting-room, to be appropriated to public use.

Mr. Johnson's communications to the Society of Antiquaries in London were frequent and numerous. Transcripts of the Minutes of the Spalding Society were regularly sent up and read to them; and if they do not appear fairly entered in the register of the latter, it must be owing to the negligence of the secretaries.—Mr. Johnson, the founder, died in February 1755.

In this publication we have a complete list of the members of this Society, from its first institution, to the year 1753. In which list we have the names of sir Isaac Newton, sir Hans Sloane, sir Joseph Ayloffe, bishops Pearce, Pococke, Lyttelton, Drs. Jurin, Taylor, Bentley, Knight, Stukeley, Birch, Mr. Pope, Mr. Gay, Mr. Gale, and a multitude of other eminent men, accompanied with many curious biographical anecdotes.

Besides this list, the present Number contains the Introduction to the Minute Books of the Spalding Society; an Account of a Seal of Amethyst; of a MS. of St. Paul's Epistles; of Murrhine Vessels; of Franchises, and Counties Palatine; of the Assize of Bread; of the Mint at Lincoln; and other pieces by Mr. Johnson. Some Account of St. Ambrose; an Oration on the Art of Engraving; a Dissertation on the Celts; a Vindication of a Passage in Virgil, Georg. iv. 511; an Account of several Antiquities in different Parts of the Kingdom, by Samuel Gale, &c.

The most entertaining part of this publication is the Biographical Account of the Spalding Society.

MONTHLY CATALOGUE.

POLITICAL.

An Explanation of the Proposal for the Liquidation of the National Debt. 8vo. 1s. Law.

IN the pamphlet, of which this is an explanation, the author proposed a general impost on all the property in Great Britain, in the room of the taxes at present existing; and he now en-

endeavours to convince the publick that, in consequence of the proposed substitution, a great annual saving would be made by every proprietor in the kingdom. Could there exist any shadow of probability that the author's plan ever will be adopted, it would merit more minute consideration; but, notwithstanding the pains he has taken to explain and enforce it, we apprehend that his demonstration, whether imaginary or not, will prove entirely ineffectual.

The Crisis of the Colonies considered; with some Observations on the Necessity of properly connecting their Commercial Interest with Great Britain and America. Addressed to the Duke of Richmond: with a Letter to Lord Penrhyn, late Chairman of the Committee of Planters and West India Merchants. 8vo. 15. 6d. Bew.

This author argues for the utility of a free port in the West India islands; and the place he proposes is a fine bay in Grenada, where he thinks there ought also to be a royal dock, for the use of the English ships of war employed in the protection of those colonies. The old Leeward islands, he observes, require assistance, to afford which, he points out a mode that would not injure the public revenue. According to his statement, the four and a half per cent now paid and levied in each island, after the deductions, before the sugar, for the payment of it is exported; and before the sales are completed on its arrival in England, leave not in the public coffers one half of what is paid by the planters. He therefore proposes that this tax should cease to be paid in the West Indies, and that one half of what he terms the present ideal tax be paid on the arrival of the sugar, together with the present English duties. To give general relief to the planters and sugar-merchants, he also recommends to have sugar bonded, in the same manner as tobacco, in public ware-houses; or if the merchant, on entering the sugar when it arrives, would allow a douceur, instead of giving his bond for future payments, such an alternative would often be productive of ease; and, from the opulent merchant, immediate payment of the duties would give life and efficiency to the revenue.

Among the proposals recommended by this author, is that of a free trade between the British West India islands and America. As arguments in favour of this measure, he mentions the former habits of commerce between those islands and the continent, and likewise the reciprocal friendship which would result from a revival of such intercourse. These are doubtless considerations which ought to be allowed their due weight; but they would have merited greater regard, had the author previously removed the strong objections, offered by lord Sheffield, and other writers, against this much agitated proposal.

The Power of Gold displayed. By Frs. Spilsbury. Folio. 6d.

Mr. Spilsbury has changed his argumentative style into vehement declamation ; and has filled six folio pages with a bitter Philippic against the medicine act and the minister. If he has any specific in his dispensary against madness, we would recommend that he be allowed to swallow it *gratis*, for the extraordinary care which he has taken of the health and pockets of his majesty's liege subjects.

P O E T R Y.

Apologia Secunda: or, a supplementary Apology for Conformity.
8vo. 6d. Bladon.

It may be proper to remind some of our readers of the *Apologia prima*, published some time since. It was the Apology of a minister of the church of England (the Rev. Mr. Newton, rector of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch) for quitting his religious connections with the Dissenters, and conforming to the established church*. The *Apologia* was answered by a 'Dissenting minister,' under the title of 'A Shield for Protestant Dissenters, in these Times of Instability and Misrepresentation †.' The two Epistles, before us, are a second Apology, addressed in an ironical style to the 'Awakened Clergy,' a term by which the conforming ministers were addressed in the *Apologia*. The tendency is to expose some apparent contradictions in the ceremonies of the church of England, and to point out its near approach to the ceremonies of that of Rome. In a sprightly work of this kind, we ought not to expect new arguments or connected reasoning : it is enough that we are amused by a lively representation of what have been esteemed errors ; and, in this way, we think the Layman's success is not inconsiderable. *Ecce signum.*

' To schismatic objections now having attended,
And as we were able our mother defended :
We'll speak of the useful wise rules she enjoins,
Well guarded by spiritual courts, and by fines.
And since whatsoever belongs to the gown,
Tho' small it may be, she esteems as her own ;
(For trifles regarded are ever of use
As trifles neglected much ill introduce)
She wisely directs both to colour and shape,
And instead of gay lace, will allow only tape ;
And tho' upper garb, shift from sable to white,
Supporters must always be dark as the night.
Then pray, honor'd clergy, regard your strict vows ;
Take heed that most decently black are your hose ;

* See Crit. Rev. vol. lvii. p. 318.

† Crit. Rev. vol. lviii. p. 77.

And let not the night-cap be deck'd out with lace,
Lest such a gay turn shou'd endanger the place.'

Moral Fables. 12mo. 3s. Robinson.

We suspect that we are indebted for these Fables to the ingenious author of the Letters on Taste and Genius. In this work he has assumed a humbler guise, and condescended to instruct in the ancient and simple form of Fable. Compositions of this kind do not strike by the brilliancy of genius, or enlarge the mind by new and unexpected discoveries. It is sufficient, if they are plain and simple; and this praise we can safely bestow on the Fables of our benevolent author. The morals also are drawn with truth; they are extended beyond the usual length, and instead of didactic dulness, are rendered pleasing and entertaining. On the other hand, we perceive no great variety of subjects, nor are the old ones enlivened by new incidents, or entertaining descriptions.

The introduction is clear and easy: we shall extract from it the distinction between Allegory and Fable, rather on account of the illustration than for the accuracy of the definition.

‘ The terms Fable and Allegory are frequently used indiscriminately, and perhaps cannot admit of definitions wholly distinct from one another. To allegorize truth under a fable, is not held an improper expression: and yet Fable, in the simplest sense, and as Æsop understood it, that is, excluding the fables of the epic, of the drama, of romance, and novel, may be considered as distinct from allegory. This would be found to be the case, were we to have recourse to painting as a criterion. In that piece of Holbein called Death’s Dance, we see emperors, beggars, and others of intermediate stations led up promiscuously, and without regard to rank. In this painting, the allegory is obvious. But were we to see a landscape containing, among other objects, an Ass and a Dog, a Frog and a Mouse, an Oak and a Reed, or other subjects of Æsopic fables; we could not know what fable the painter intended, or whether he meant any fable at all: much less would we be enabled to form any conjecture relating to a moral sense.’

In fact, when human passions are personified under the names of brutes, the Fable becomes to all intents and purposes an Allegory. But, when it relates to human conduct, which, though often under the influence of the passions, is not the object of the apologue, whoever are the personages, it is then a Fable. That of the Belly and the other Members, by which Menenius Agrippa checked the tumult at Rome, deserves the name of a Fable, though no animated being is introduced: that of the Grashopper and Ant, though not strictly an allegory, on the other hand, approaches nearly to it. This subject is however too extensive for our present discussion: we can only

lay a foundation, on which others or perhaps ourselves may some time build.

Poems on several Occasions. By the late Edward Lovibond, Esq. Small 8vo. 3s. Dodsley.

The editor informs us that the author was a gentleman of fortune, and most respectable character; that his poems being dispersed in the hands of different friends, his brother, at their request, communicated to him the following pieces for publication. The first, intituled, 'The Tears of Old May-Day:' written on the reformation of our calendar according to the general usage of the rest of Europe, and published in the eighty-second N^o. of the *World*, possesses much poetical merit, and is inferior to none in the collection. We mean not to insinuate any thing disrespectful in regard to the others. Some are exceedingly pleasing, and none sink beneath mediocrity. His descriptions are often truly picturesque, and his style easy and elegant. Two or three short poems, written by a Miss G—, inserted in this publication, are entitled to the same praise.

The Fall of Scepticism and Infidelity. 8vo. 3s. Cadell.

'If the *verses* fail of conferring praise they will manifest the desire; and should the *notes* want force to rectify one notion in an ingenuous and enquiring reader, he must still think they teach nothing that would (*in*) any wise hinder the welfare of mankind.' This declaration is modest, and the author's design laudable, but we cannot speak so highly of the execution. Neither the *verses* nor *notes* in general are remarkable for perspicuity, or strength of argument; some sensible observations, however, not so accurately expressed as we could wish, are to be found in the latter.

The Pittiad, a poetico-political History of William the Second. Second Edition. 4to. 3s. Jarvis.

No publications circulate more rapidly than those which expose to ridicule illustrious characters, on which account we are not surprised at the Pittiad's having arrived at a second edition. The conduct of the minister and his adherents is here exhibited in a ludicrous light, with some degree of humour. The wit is not very poignant; but abuse alone is sufficient to recommend a performance of this nature.

The Obsequies of Demetrius Poliorcetes; a Poem. By Anne Francis. 4to. 1s. 6d. Dodsley.

For an account of this hero, the fair author refers us to the fifth volume of Plutarch's Lives, from whence she has extracted a relation of the magnificent manner in which his funeral rites were celebrated, and which forms the subject of the poem. Demetrius was the son of Antigonus, one of Alexander's most famous captains and successors; and not altogether unlike that great

great hero in his virtues and defects: addicted to pleasure, yet enterprising and magnanimous, he experienced, to a high degree, both the smiles and frowns of fortune. Being taken prisoner by Seleucus, he died, after three years confinement, in the castle of Chersonesus in Syria. The poem opens with a description of the fleet his son Antigonus had prepared to convey his ashes to Corinth for interment.

‘ The brazen prows the swelling waves divide,
And the brisk eddies curl on ev’ry side ;
Stroke following stroke the agile rowers ply,
From the sharp keels the deep-lash’d billows fly ;
Behind the sterns the foaming surges play,
And the bright vestige marks the recent way.

‘ Before the fleet the regal galley flew,
Her cordage gold, entwin’d with Tyrian blue ;
Light danc’d her changeful streamers in the gales,
And lightly buoyant play’d her silken sails.’

The account of the golden urn which contained the ashes of Demetrius, the votive garlands sent from different cities to adorn it, the approach of evening, and view of the castle of Corinth, are next delineated, and exhibited in the same pleasing and picturesque manner. The inhabitants, perceiving the fleet approach,

‘ Slow from the steep descends the mingled throng,
Their heads with chaplets crown’d, their garments white ;
So pours the flock with gradual pace along,
Descending from Olympus’ airy height.

Now from the strand they view the neighb’ring deep,
Mark how the gallies o’er the billows fly ;
Hear dying breezes thro’ the cordage creep,
And greet the dying breezes with a sigh.

The chosen vessel touch’d her native shore :
Hush’d were the winds—’twas silence all around,
Save where the waves with undulating roar
Lull’d the sad soul with melancholy sound.

‘ Twas then Antigonus, in sable vest,
The big round tears slow stealing from his eye,
Wip’d his wan cheek, and smote his throbbing breast,
In silent woe and hopeless misery !

Behold him pointing to the royal dead !
Quick and more quick his pungent sorrows flow !
Each duteous subject hangs the mournful head,
And drops the tear of sympathetic woe.’

The images in these lines are truly classical, and elegantly expressed. Xenophantus, a celebrated musician recorded by Plutarch, is next introduced, as giving the funeral song in praise

of the deceased. It is written, in our opinion not improperly, in the form of an irregular ode, but bears too strong a resemblance to Dryden's *Alexander's Feast*, from whence the idea was undoubtedly taken. The most faulty instance is probably this:

‘ Sing Demetrius young and fair,
Ever fair, and ever young !’

Dryden says,

‘ The praise of Bacchus then the sweet musician sung
Of Bacchus ever fair, and ever young.’

This expression, though suitable to a god, should not have been applied to a man, who died at the age of fifty-four, and whose obsequies were then performing. We should not have disliked a distant imitation, but where a copy is placed too near so excellent an original, it must lose by the comparison. The following passage, however, the last line of which strikes us as particularly beautiful, makes amends for every defect.

‘ The minstrel tries the funeral lay,
Each vocal pow'r he tries ;
The gently yielding air gives way,
And the sad notes in slow succession rife ;
Slow rise the mournful numbers from the main,
And each touch'd heart reverberates the strain.

The skilful rowers strike the sounding deep,
Revive th' expiring notes ;
Their well-tim'd oars responsive measures keep,
And on the blue expanse the trembling cadence floats.

Now soar the bolder numbers strong and clear,
Pour from the main, and strike the distant ear :
Higher mounts the strain and higher !

Varying modes the audience greet ;
Still tones symphonious fill the tuneful choir,
Melodious breathing from the vocal fleet :
From ship to ship the harmony prevails,
And list'ning zephyrs pant upon the sails.’

The poem concludes with an account of the last rites performed in honour of the deceased. The extracts we have given sufficiently shew our sentiments concerning it.

N O V E L S.

Sentimental Memoirs. By a Lady. Two Volumes. Small 8vo. 7s.
Hookham.

Our author tells us, that her courage would certainly fail her, ‘ were she not persuaded that those gentlemen, whose professed object is to make their report of every new publication, will excite their candid attention to this first effort to entertain and instruct her own sex.’ These Memoirs may indeed instruct, for the

the conduct of the personages is often exemplary; but we fear they will not entertain. We respect good intentions: we would be candid, and even complaisant, if it were in our power; but as we cannot praise we will be silent.

The Favourites of Felicity. A Novel. In a Series of Letters. By John Potter, M. B. 3 Vols. 12mo. 7s. 6d. sewed. Cass.

The author tells the fair sex, to whom he dedicates his work, that he endeavours to refine their delicacy, to distinguish between real and pretended virtues, and to *direct their penetration* to 'those desirable sources of permanent felicity, which arise from domestic pleasure, moral improvement, and immortal truth.' We transcribe his own words, for we fear the reader might not have discovered his design. In this work, as well as in the *Virtuous Villagers*, the author instructs by precept rather than adventures; and, if there be more incident in the *Favourites of Felicity* than in the volumes just mentioned, there is somewhat less of that luxuriance of language which we reprehended, though some colloquial vulgarities are admitted. Our reprehensions, we think, have had a good effect; for he often totters on the verge, and seems to check his rapid pen. This novel and the former are, however, greatly inferior to the *Curate of Coventry*. Why did the author leave the walk of artless adventures and peculiar characters, for that of uninteresting sentiment?

The *Adventures of the Hermit* betray some strokes of real incident; of incidents which have made some impression on the writer's heart. The account of Holland is more distinct and just than we have yet seen; but the greater part of it is well known. The author has an aversion to Apothecaries; and we wish he would not imitate them, in making new mixtures from different ingredients poured from old phials.

Maria. A Novel. Two Volumes. 12mo. 6s. Cadell.

The young lady, who offers us this novel, is by no means deficient in many of the requisites which should accompany her task; but she is yet distant from some others, which are almost indispensable. Her judgment is accurate, her discernment quick, and her language ready. Her attempts at humour and ridicule frequently succeed; but, probably from a slight acquaintance with situations of active life, we perceive inconsistencies which, in some degree, destroy the interest of her tale. We were, however, pleased with the work in general, and much affected with particular parts of it: the author attempts to be pathetic with success; and the horrors of the night, in the Gothic mansion, point out the intelligent scholar of an able master. The incidents are within the bounds of probability; and, together, furnish some very formidable events. We have discovered so much to commend, that we think it worth while to hint at another fault; for, with an inferior writer, our labour

bour might be misapplied. By connecting the stories of Maria and Miss Hampden so intimately, the author has raised contending interests, which weaken the influence of each, and the catastrophe of the former's history is too near that of the latter. At the summit too of Maria's distress, her friend is relieved by a fortunate ecclaircissement; so that the mind hangs in doubt whether it should rejoice or grieve.

Miss B. will not misinterpret these hints: they are dictated rather by a desire to improve, than to depreciate her talents. She, at present, soars beyond many writers of this class; and, with a little care, may follow the first with no little success.

The Omen; or, Memoirs of Sir Henry Melville and Miss Julia Eastbrook. A Novel. Two Volumes. 12mo. 6s. Lowndes.

Neither the design nor the execution of this novel is very happy. Many improbabilities occur in both; and we are not recompensed by the brilliancy of wit, justness of remark, well-drawn characters, or interesting situations. But, while we have little to praise, we have nothing very particularly to condemn: a rash promise draws down misfortunes on her who makes it; yet, as the conclusion is happy, we are apt to forget the punishment in the subsequent reward, and do not perceive with sufficient force the folly and impropriety of the conduct.

Aerostatic Spy; or, Excursions with an Air Balloon. Two Vols. 12mo. 6s. Symonds.

This little work is superior to many attempts of the same kind. It contains some amusing adventures, just reflections, and well-drawn characters: it is not even deficient in its philosophical observations, if we except a sanguine partiality for aerial machines, and too great expectations of their utility. We recognise, at times, some living characters; and vice and folly are held up to the infamy which they deserve. We do not however find any thing so grossly personal, as to deserve reprehension.

M E D I C A L.

An Essay on the Nature and Cure of the Pthysis Pulmonalis. Second Edition, enlarged. By Thomas Reid, M.D. F.R.S. 8vo. 5s. Cadell.

In the 16th page of our Fifty-fifth Volume we gave a pretty early and full account of the first edition of this work; and we have since had more than one occasion to mention it. We shall now only remark, that it is greatly enlarged and much improved; but the foundation is nearly the same. Dr. Reid mentions our remarks on the emetic tartar, with a flattering compliment; but we have already, in the account of his first edition, allowed that the ipecacuanha is preferable for frequent use; and, since that period, have almost exclusively employed it, except where it failed to act as an emetic. We shall extract what he observes relating to myrrh, which is now first published. We

think this medicine has been often useful, and that it rather relieves the feverish heats, and the great irritability, than the general debility.

‘ Much has been said of late in praise of myrrh in pulmonary complaints, both in its simple state, and when combined with sal martis, alkaline and neutral salts, &c. I have given it in every form, and sometimes with success. But in cases where the pulmonary hectic is confirmed, I have not seen it produce any relief. In this fever, I believe tonics of all descriptions will be found to increase the symptoms, as they do in all cases of inflammation. As I contend that there is no such power in medicine as is understood by the terms balsamic and pectoral, in their usual acceptation, I consider this gum, with its accessories, as acting by its tonic power upon the stomach and first passages, and where such remedies are indicated, I have found it a valuable medicine. In great weakness and languor, where it is thought advisable to attempt relief in this way, I would recommend an infusion of the myrrh in simple aqua calcis. The particles of the calx uniting with the fixed air in the gum, render the solution more perfect than any other menstruum I have tried. The tincture, when filtered, will sit light on the stomach, and may be combined with any thing that is thought proper.’

The diet also is more carefully and exactly regulated than in the former edition; and, as it now stands, is a more clear as well as a more accurate system, than we have yet met with on the subject: we are satisfied, from much experience, that it is exceedingly well adapted to consumptions.

As that part of the former edition which was taken from Dr. Stark’s manuscript, has been the occasion of some conversation since the publication of the Medical Communications, and as we have conveyed Dr. Reid’s first apology to the public, it becomes necessary to give his reasons at full length for not quoting the manuscript more distinctly: they appear to us very satisfactory.

‘ When I was preparing the first edition of this work for the press, not being well acquainted with book-making, I was at a loss how to distinguish an extract, or rather abstract (not being either verbatim or in the arrangement of the original) taken from a MS. not known, nor, as I had been informed, intended to be known to the public. On consulting with a medical friend, we agreed that the name at the bottom of the page would fully point out whence it was taken. But though it did so in general, and was noticed as such by the author of the Med. Journal for Dec. 1783, yet in strict propriety it should have been marked with commas as it now is. Thirteen years had elapsed from my first seeing the MS. and in that time I had more than once heard it mentioned by the present editor, that as some part of the MSS. had been lost, he understood the remainder was not to be published; it did not therefore occur to

me as necessary to consult any person on the subject. Had I given a description of tubercles from my own notes of dissections, it would have so nearly resembled this in the leading points, that I thought it more candid to make the extract. But the nature of my work required that what related to the subject should be compressed, the language corrected, and some difference made in the arrangement; though the sense will be found (in my opinion) carefully preserved, and nothing material omitted. In so doing have I injured the memory of Dr. Stark? On the contrary, it has been the cause of publishing part of his MSS. after lying fifteen years in the editor's hands, and but for this would probably never have seen the light; and consequently his work would have been deprived of that reputation it so justly merits.

* This plain recital of facts is meant as an answer to what Dr. Car. Smyth has said upon the subject in his introduction to Dr. Stark's MSS. in the Med. Commen. and I must rely upon the candour of the reader to believe, that if I have erred, it was not intentionally.'

To this edition is added an appendix on the use and effects of frequent vomits. It contains an historical detail of the practice, seemingly executed with accuracy and attention.

The remarkable Effects of Fixed Air in Mortifications of the Extremities. To which is added, the History of some Worm-cases. By John Harrison, Surgeon. 8vo. 1s. Baker and Galabin.

The effects of this remedy were experienced only by two patients, and these were far advanced in life; but the fermenting poultices were remarkably successful. In the first too, the complaint seemed not to be merely local; though, when the fixed air was employed, the general disease was much diminished, if not entirely removed: in the last, the mortification was more certainly local.

The Worm-cases are only added to recommend a secret remedy. This conduct is unworthy of a man who practises a liberal profession; nor will the conduct of Dr. James assist him. He who shrinks from a trial, is frequently conscious that he cannot support it with credit.

The Medical Family Instructor. By C. Hall, M. D. 8vo. 2s. 6d. Stockdale.

The greatest part of this work is compiled from the observations of Dr. Fothergill and Hunter. Some others of inferior note have contributed their shares; and the whole is intended as a family companion. As a compendium of this kind it is evidently defective, both in the number of diseases described, and the directions for relieving them. The errors are not very numerous, as the compiler has generally been guided by good authorities; but, when he advises vinegar in inflammations of the tendons, to dissolve the 'terra alba,' or the bark in doses of a drachm, we smile at his credulity, and wonder at the resolution of his patients.

The principal object of our author was, he observes, the hydrophobia; but he has added so little to the remarks of Dr. Fothergill, that we cannot perceive any advantage likely to accrue from it to the public—or to himself.

An experimental Enquiry into the Nature and Qualities of the Cheltenham Water. By A. Fothergill, M. D. F. R. S. 8vo. 1s. 6d. Johnson.

As the ingenious author does not offer his analysis to the public as complete, we shall not mention some defects in the chemical part of his work. Dr. Fothergill aims rather to examine this water as a physician; and enough is distinctly ascertained, to direct an intelligent practitioner.

From the preceding experiments, a gallon of the water (wine measure) appears to contain the subsequent principles, and nearly in the following proportions, viz.

Native Glauber salt combined with a portion of Epsom salt,	—	1 oz.
Sea salt	—	5 grains.
Iron combined with fixed air	—	5
Magnesia combined with fixed air	—	25
Calcareous earth or selenite	—	40
Fixed air combined with a portion of phlogisticated air,	—	24 ounce measures.

To these may perhaps be added a small portion of hepatic gas.

The principal doubt arises on the subject of Glauber's salt. There is great reason to think, that the neutral salt is wholly of the earthy kind, with magnesia or calcareous earth for its basis; for these minute points are not properly examined. If we suppose an alkali to be the basis of some part of the neutral, we must, to account for the superior solubility of the salt, suppose also the acid to be phlogisticated. The last opinion will gain additional force from some other appearances; but, in whatever state the acid may be, the probability of the existence of an alkali is not great.

Dr. Fothergill next examines the medical use of the water, from all its different ingredients. This is a method which we shall not follow, because it is very doubtful. The chief effects are slightly laxative and diuretic from the salts, together with a slight stimulus on the stomach from the fixed air. The waters must be serviceable in visceral obstructions and cutaneous complaints: we should suppose them too laxative for consumptive cases. The iron and the hepatic vapour can do very little service, or injury.

We wish for a more accurate analysis of all the mineral waters of Great Britain, as much as Dr. Fothergill; but we should also wish, that this analysis should be more extensive and clear, than those which we have lately received from some English chemists. Very considerable additions have been made to the list

list of re-agents, but in this kingdom they are seldom employed.

A concise Relation of the Effects of an extraordinary Styptic, lately discovered. By Barth. Ruspini, Surgeon Dentist. 8vo. Johnson.

This remedy has been employed chiefly on animals, though, in one or two instances, it has been applied to wounded arteries of the human body. The author, with a commendable candour, does not speak from himself, but in the words of those who made the experiments, and related the events. The testimony is greatly in favour of the styptic, which is supposed to act as a sedative rather than an astringent. We do not indeed approve of this method of considering its effects, which seems to be somewhat inaccurate; but this does not change the facts themselves. The remedy seems a valuable one, even though it should not be so extensively useful as the eagerness of an inventor may expect; and we would recommend it to the attention, (may we add to the candour?) of the faculty.

M I S C E L L A N E O U S.

The History of New-Hampshire. Vol. I. By Jeremy Belknap, A.M. 8vo.

The history of New-Hampshire, as well as of the other parts of America, has been related by several writers, some of whom not having any opportunity of consulting records, have depended entirely upon the authority of their predecessors. The author of this volume, who is a native of the province of New-Hampshire, has, it seems, had access to useful manuscripts on the subject of his work; and of these he has industriously availed himself. The present volume contains the history of the province from its settlement to the year 1715. The narrative, which is perspicuous, appears to be conducted with fidelity; and in an Appendix is given a variety of papers relative to different transactions.

Mr. Belknap has inserted the subsequent petition as a curiosity, and from the same consideration we also present it to our readers.

‘ Portsmouth, the 7th of Sept. 1687.

‘ To the much honred cort now siting in-said Portsmouth, for the prouinc of Newhampshir,

‘ The humbel petition of William Houchins, on of his ma-
esty subgicts belonging to said prouinc, humbly feweth
for aduic, ade and releff in his deplorabell estat and con-
dition.

‘ That whareas it has plesed God to lay his hand uppon him,
and that hee is in such a condition not being abell to help him-
self, as to the geting a liuing or proquering help or remedy for
my destremer, being low in the world, and hauing useid all
the menes and aduic posabell for nere fife year past; hauing bin

informed by som that it is a destemper caled the king's euell, so can not be qureed but by his magesty. Hauing littell or nothing in this world, if my liff should go for it am not abell to transporth my selff for England to his magesty for releff; tharefor humbly and hartly beg the help, ade and assistanc of this honred cort, that thay would so far commiserat my deplorabell condition as order som way ether by breff or any other way that youer honers shall think most meet to moue the harts of all cristen people with compation to besto somthing uppon mee, to transporth mee for England, whar, God willing, I intend forth with to goo iff posabell, but without help not posabell. This humbly leuing my selff in the sad condition I am in, trusting in God and youer honers for help and aduice, subscrib youer por deplorabell faruant,

WILLEAM HOUCHINS.

Apology for the Life of George Anne Bellamy. Vol. VI. 12mo. 3s. Bell.

The public curiosity, scarcely yet satisfied with the former volumes of Mrs. Bellamy's Life, is again excited by a succeeding one. This volume is intended to correct mistakes, and to supply defects; but those who perused the former part, with an anxious attention to dates and periods, will not meet with many elucidations. As Mrs. Bellamy supposed that she was born in 1733, and first performed *Monimia* in 1744, many were surprised at her attempting this character, at eleven years of age. But, on a more accurate enquiry, the year of her birth was 1731, and she was consequently thirteen at that time: and she has been also reminded of having forgotten to mention, that she had before played the part of *Miss Prue*, for Bridge-water's benefit. Perhaps the circumstance is not much less surprising for this very important correction; and Mrs. Bellamy might have answered with the contemptuous smile of Voltaire, who was once informed that he had committed an important mistake in history, by transferring the date of a battle, from one day, or from one year to another. In fact these minute details, these labours of little minds, are only important when magnified by dullness.

Yet we must own that the additions in this volume are seldom of more importance; but they are often amusing, and to the lovers of the stage interesting. We shall select a short one, as a picture of the theatre at no very distant period.

' Mr. Ryan might truly have been denominated, in the theatrical phrase, a *wear and tear* man; that is, one who had constant employment, and fills a part in almost every piece that is performed. This frequently occasioned his coming late to the theatre. I have known him come at the time the last music has been playing; when he has accosted the shoe-black at the stage door in his usual tremulous tone, (which it is impossible to give those an idea of on paper that never heard it, but those who have, will easily recollect it) with, boy, clean my shoes.

As

As soon as this needful operation has been performed, he has hastened to his dressing room, and having hurried on an old laced coat and waistcoat, not a little the worse for wear, a tye-wig pulled buckishly over his forehead, and in the identical black worsted stockings he had on when he entered the house, order the curtain to be drawn up. Thus adorned, he would then make his appearance in the character of Lord Townley; and, in the very tone of voice in which he had addressed his intimate of the brush, exclaim,

“ Why did I marry; was it not evident, &c.”

And in the same harsh monotony did that gentleman speak every part he played.

I have not introduced the foregoing circumstances to ridicule Mr. Ryan; as from the acknowledgment of Mr. Garrick, he was a just as well as useful actor; but to point out the real state of the theatrical community, at the period I was interested in it.

It will likewise be seen from it, that the dress of the gentlemen, both of the sock and buskin, was full as absurd as that of the ladies. Whilst the empresses and queens appeared in black velvet, and, upon extraordinary occasions, with the additional finery of an embroidered or tissue petticoat; and the younger part of the females, in cast gowns of persons of quality, or altered habits rather soiled; the male part of the *dramatis personæ* strutted in tarnished laced coats and waistcoats, full-bottom or tye-wigs, and black worsted stockings.

The volume is filled with what, in a classic, would be styled the testimonies of authors; in fact, with the character of the ‘Apology’ in the different literary journals, and a short interlude, written by the late Mr. Woodward. We will coincide with Mrs. Bellamy in her wish not to injure his posthumous fame; but this will oblige us to say not a word of his dramatic performance.

The Village School; or, a Collection of Entertaining Histories for the Instruction and Amusement of Good Children. Two small Vols. 1s. Marshall.

These little books are in themselves scarcely objects of criticism; but, as their design is important, and their influence may be extensive, we have perused them with some care. In general, the execution is judicious, and we have no objection to the lessons inculcated: these are highly proper, and the language frequently clear and exact. But we must also add, that it is in a few instances incorrect, or colloquial—‘off of the graft’—‘dawdled and played,’ are both exceptionable expressions. ‘Ugly tricks,’ ‘a clever history,’ ‘look *purly* again,’ are deformities which should have been avoided. But we must acknowledge that there are very few of these defects: we have mentioned them to guard against their recurrence, for these early lessons often leave a lasting impression. ‘Set’ instead of ‘sit,’ may be a press error.

